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A
DISSERTATION
UPON THE
SUPPOSED EXISTENCE
OF A
MORAL LAW of NATURE,
AND UPON THE
BEING of a TRIUNE GOD.

Wherein is shewn

That the Idea of the former is not to be found in Scripture, and is contrary to Reason: And that the latter is contained in Scripture, and is not contrary to Reason.

With a LETTER to the Right Reverend
THOMAS, Lord Bishop of *Oxford*.

And a POSTSCRIPT to the DUNCIAD,
the CRITICAL and MONTHLY REVIEWERS.

By *JOHN DOVE*.

L O N D O N:

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DISSEMINATION

THE

SUPPLEMENT

TO THE

MORAL LAW OF NATURE

AND

THE TRIUNE GOD

THE TRIUNE GOD, THE FATHER, THE SON, AND THE HOLY GHOST, ARE THE THREE PERSONS OF THE DIVINE ESSENCE, WHO ARE EQUAL IN GODHEAD, BUT DISTINCT IN PERSONS. THE FATHER IS THE SOURCE OF ALL, THE SON IS THE IMAGE OF THE FATHER, AND THE HOLY GHOST IS THE SPIRIT OF TRUTH. THE FATHER LOVES THE SON, AND THE SON LOVES THE FATHER, AND THE HOLY GHOST PROCEEDS FROM THE FATHER AND THE SON. THE FATHER, THE SON, AND THE HOLY GHOST ARE ONE GOD, WHO ARE EQUAL IN GODHEAD, BUT DISTINCT IN PERSONS. THE FATHER IS THE SOURCE OF ALL, THE SON IS THE IMAGE OF THE FATHER, AND THE HOLY GHOST IS THE SPIRIT OF TRUTH. THE FATHER LOVES THE SON, AND THE SON LOVES THE FATHER, AND THE HOLY GHOST PROCEEDS FROM THE FATHER AND THE SON. THE FATHER, THE SON, AND THE HOLY GHOST ARE ONE GOD, WHO ARE EQUAL IN GODHEAD, BUT DISTINCT IN PERSONS.

THE

To the Right Reverend

The Lord Bishop of *OXFORD*.

MY LORD,

THAT your Lordship may know what kind of a man it is that writes to you, I must beg your Lordship's indulgence to inform you, he has read the writings of the Cabalists, Mystics, Alchymists, Mythologists and Deists, and was greatly bewildered thereby; but most of all by the answers to the last: for he received more damage by the lame defences of Christianity, than by the shrewdest attacks of its enemies. Thus obscured, he quitted his course of reading for the moral and natural philosophers, and the modern commentators of scripture: they bewildered him ten times more; the philosophers taught a lie for truth; and the commentators granting more than the moral philosophers asked, and finding their own artillery turned upon them, and

themselves nearly demolished, were forced to go over to the enemies camp. The author was an enquiring spectator till past the forty fifth year of his life; nor knew who was right or who was wrong, but was strongly inclined to conclude they were all wrong; because he could not conceive an infinitely wise God would create a world of immortals, and leave them to grope thus in the dark. He is a man of a common share of that common sense which is to be found in the revelation of God; but he could never conceive the word of God and his works could disagree; that their disagreement once granted, there ends all certainty in divinity and philosophy for ever. To see and be able to demonstrate this agreement, is the height, the summit of learning; and all learning that has not that tendency, or leads from that, as it smothers the mind in ignorance, so it plunges its professors in immorality. Those, therefore, whose earth-born, homespun schemes, and whose skill is employ'd to destroy this divine and salutary connection, by setting up a standard of natural philosophy, which puts the control upon common sense and the scriptures; a standard of moral fitnesses, and making revelation stoop to it; a law

law of nature as the foundation of Christianity and the revelation of God, I cannot help comparing to Owls, who arraign the Eagle for blindness, and in the twilight try him at their own bar. How far this has been the case for more than seventy years past, and continues to be the case still, and that the fruits of it have been a deluge of immorality, shewing itself in corruption, perjury, subornation, drunkenness, debauchery, bribery, Gomorean wickedness, infidelity, and every conceivable abomination, till vice is reduced to a system, and gloried in, your Lordship cannot but have observed. And, as it is much in your Lordship's power, and is your proper province, to lead us out of this gloom, I doubt not but you will exert yourself to restore us to the light and liberty of the Gospel, by starving those weeds in God's vineyard, and thereby save a once glorious kingdom, now sinking into the grossest Heathenism.

The author has conversed in his time with a great number of learned men, and, for more than twenty years past, never forgot to inquire of them concerning those moral fitnesses the Moralists make such a rout about, and concerning the moral law of nature : the former appears, upon the most exact enquiry, and
upon

upon the highest evidence, to be only a jumble of fooleries which our infidels have got into their heads, without knowing what to make of them. The latter, by the same inquiry, and upon the same evidence, appears to be an high-sounding word, that means nothing ; a phantom, that has no existence but in the brains of men, who never knew what it was to think ; a blast of wind, puff'd at the revelation of God ; a stinking vapour, rising from the bottomless pit, to extinguish the light of the Gospel. The Author presumes upon his being a competent judge here, and that he can distinguish between the truth and falsity of any thing in the written revelation of God, and a learned conjecture about it ; between reason and romance, between truth and a fiction. He has cast off many of the prejudices of his education, and hopes he has embraced no dangerous ones in their stead. He presumes, my Lord, that the written revelation of God was given to be the rule of our faith and manners ; to restrain the exorbitance of our appetites ; to curb our enthusiasms ; to regulate our waking dreams, &c. And, since the happiness of each rational creature consists in his nearness to God, it is inconceivable to think the doctrines of his revelation should
not

not effect this end better than a whimsical law of nature, and a slippery fitness of things, which every man makes unfit as soon as he dislikes their fitness : mens wranglings about right and wrong, wars, law-suits, &c. their distressing each other about a little property, are too solemn proofs of this. And, since the happiness of the individual is interrupted while he is in full career after any temporal good, or anxiously afraid of losing it ; since there is no peace to be had below while the man has any thing to hope for, or any thing to fear below ; that the peace of the mind depends upon a submission to, and an acquiescence in the will of God, in his choice of that lot for us, as the best in our present circumstances ; and since it has pleased God to give us an explicit revelation of his will, for the rule of our thoughts and actions ; can the policy of hell devise any thing more contrary to our peace and happiness, more likely to alienate our minds from that revelation, than to put an imaginary system of natural laws, moral fitnesses, &c. into our hands, and persuade us to judge of, and set them up as our directory ? Is not this burning my master's instructions, and then surmising what business he would have me perform, and how I shall execute it to please him ? How would this be approved of in a politic

politic government? The scripture is the only rule to direct us to walk in paths of peace, and perform an acceptable obedience to God. This no Christian is at liberty to deny. Is it not then audacious to introduce a succedaneum of natural moralities, &c. of our own contriving, to supercede the scriptures, to infringe or enlarge the limits prescribed in them, respecting the doctrine of faith or morality? I think, my Lord, I am not mistaken here; nor have I mis'd the point; for, if we have an in-born, natural law, (and if it be not in-born it is not natural) if our reason can direct us, the scriptures may puzzle, perplex, and put us out; but they cannot help us. That the law which God has given us is suitable to our nature in its original perfect state, no man in his senses will deny; yet, I think no man in his senses will, because of that, call it a natural law; for, it is against, and contrary to our present natures.

The notion of a religion without an external directory, is similar to an arithmetic without numbers, or to a blank common-prayer book, and leaves every one to the natural brutality of his own wild and wicked imagination, and must, and will eventually terminate in the total overthrow, and prove the destruction, of any kingdom, church or
go-

government in the world. To talk of government in church or state, without religion, true or false, or to keep up that religion without an external rule, is a dream, a dangerous dream, to be rejected by all wise men. As men advance into a false religion, so far is government weakened, unless kept up by tyranny: for false religion is irreligion, and disposes men to cast off all fear and reverence to governors of every kind; and tho' your Lordship will anticipate me here, every one will not: I infer, therefore, that Deism is the most dangerous plague that ever befel this kingdom. We think when an Englishman turns Papist, his Majesty loses a subject; if that Papist turns Deist, he gets a rebel, subject to no law but by constraint, and hardly then.

I have for many years carefully observed the gradations of infidelity, and have seen many a man who had had a religious education, and fear'd to behave ill, by first hearing one then another Deist in masquerade, in a little time cast off all religion, commence libertine, plead the right of private judgment, that his tongue was his own, and utter things I chuse not to insert here. *Nemo repente fit turpissimus*. Your Lordship well knows, all these tendencies to evil should be check'd in the bud. I have heard one of those animals, at a
a pinch,

pinch, declare he thought it no more crime to kill a man, than to kill a cat. The first appearance of this temper I have seen shew itself in doubts about the authenticity of the history of Moses, and the origin of his laws ; whether he did not pick them up from the Heathens ; then his character goes ; then those of the after-Prophets ; then of the Apostles ; then Christianity and all revelation. Sometimes it begins in doubts about the doctrine of the Trinity, and, tho' that is the doctrine of the church of Rome, and of all the reformed churches, of the church of England, and of the PROTESTANT Dissenters, those wiseacres, upon their wonderful discovery that number one is not number three ; and that number three is not number one, exult, and, like the cuckow, voice it round the country, and without knowing more of the matter than the cuckows on the trees, fly in the face of scripture, the religion of their country, and the informed reason of mankind : they proceed to deny the atonement, set up to save themselves, deny the depravity of the human nature, dispute the fall of Adam, deny that he was the first man, wrangle for a black pair, aver Moses knew nothing of the matter, that the Prophets were fortune-tellers, the Apostles cheats, Christianity a deception, Religion priestcraft, Revelation a dream,

dream; commence libertine infidels, and plead for a moral law of nature. This is the general state of the manners of the age, a very few who have not bowed the knee to Baal excepted. If your Lordship conceives I have dash'd the mess with too much bitter, I assure you I have greatly under-seasoned it.

If the beasts of the wilderness had language, it would not be strange to hear the lion, the tyger, hyena, &c. plead the law of nature in justification of their ravening brutality; to hear the fox, otter, stote, &c. plead the same for robbing hen-roosts, folds and fish-ponds, and for sucking our eggs; there would be propriety in this: to hear a boy at the dancing-school affront old Hobble for hurpling, and for not having dances naturally pourtray'd upon his heart; to hear an old war-horse affront Dobbin for not having his exercise by instinct; to hear a chattering jack-daw affront the inhabitants of the spray for not having language wrote on their gizzards, were not wonderful; but to hear a MAN vaunting the naturalty of what was whipt into him at school; to hear one whose actions place him in the predicament with brutes, pleading the dignity of his nature, is the highest piece of ignorance I ever heard of. When I hear thieves, robbers, pyrates, murderers, tyrants, &c. boasting of their

pedigree, or others valuing themselves upon having a crook'd back, or for the loss of their nose by the foul evil, what must I think but that their heads are wrong?

A few years ago I published a Creed, founded on Truth and Common Sense, &c. in which I exploded the law of nature, natural conscience, and the moral sense, and kick'd them off the stage. I knew not then of one man in the whole world that would not blame me for it, and was in expectation of opposition: but presently I received the thanks of divers learned men, whom I knew not, and the assurance of others, that if opposed they would stand in the gap: thus it rested, at least without doing any harm, except that, by the report of many, it kill'd Dr. Foster, and, but for that disaster, I was pleased with my performance, and so I am still; but much more so, when I find the learned Dr. Leland, and many others as learned as he, raising the funeral pile, to consume and evaporate those ghostly phantoms into the expanse, rendering their consistence and resurrection for ever impossible.

When a young duck, &c. needs instructions to swim, and her instinct, her law of nature fails her to swim naturally, I will acknowledge we may have a moral law of nature, and yet stand in need of instructions to bring it into
 exer-

exercise ; nor know how to regulate our manners without teaching ; but till then this moral law of nature appears to me to be the greatest absurdity, the highest contradiction to common sense I was ever witness to. Nor can I forbear to express my surprize that any man who ever thought or reasoned in his life, could suffer such a dream to enter into his head ; or how a Christian can insult his Maker and Redeemer in so gross a manner, for giving his doctrine, laws, precepts, ordinances, &c. to us in a written record. When this method of reasoning can be shewn to be inconclusive, I promise to become a very tractable Quaker, or rather to put myself under the protection of his Holiness, under his guidance. The doctrine above is correspondent with the frame of our natures, will stand the test of all the learning known to mankind, and is the plan of scripture ; and when I depart from that, I have no right to be call'd a Protestant.

This imaginary law of nature once fixed in the mind, farewell to liberty, religion, property, and every thing worth having ; for it is a true levelling principle, by making every man a conceited judge for himself, of the fit and the unfit, of right and wrong ; for, upon his own principles, he is not to be subject to any other law, nor answerable to any but himself

self for his actions ; and, if he may infringe, extend, or supercede ad libitum, the revelation of God, he may much more easily take that liberty with human laws, and, like the Quakers, with the aid of their inward light, deem the vilest crimes not only innocent, but virtues, and will never fail to strike the balance in his own favour ; besides all this, it fixes a man in infidelity at once, and, in proportion as it springs in the mind, is so far a progression to it.

To hear the duties of natural religion taught from the pulpit, is of a piece with going to a fisherman to be instructed to catch fish, who, instead of that, teaches us to catch tod-poles, or for a fish gives us a stone. Such is the state of our learning and divinity at this time, a few instances excepted.

It must assuredly be a very obscure law of nature, whose professors need instructions to know what it is, and still more, to be guided by it. This carries contradiction in its front, and he must be a man of a very weak head who cannot see it : The last year's politics give us the highest proof what the principles of the pretended law of nature are ; for, I suppose no man will have the face to say the executors of them were guided by scripture : sure I am, he who affirms it ought to be keel-hauled. Let

us look to Versailles, to Vienna, to Saxony, &c. &c. and ponder whether a scene of action springing from the innate baseness of the mind, and executed voluntarily, without instructions, check or remorse; such, for instance, as plotting against innocent neighbours, breach of treaties, ingratitude, breach of trusts, plundering, scalping, killing, sale of countries, and, when detected, bribing to escape the bow-string, appear not more like branches of the law of nature than the politics of Nehemiah and Daniel; these were train'd up in the law of their God to behave with integrity to their masters, to hate covetousness, delays, &c. &c. &c. to be active, vigorous, frugal, watchful, and careful to prevent every disaster. This was the fruit of long discipline and divine skill, and, surely was not attained to by the law of nature. How far their plan of politics has been adhered to in this enlightened age, every man can judge as well as I; but every departure from this model, in this blaze of natural light, and while the law of nature has been invigorated by instruction, and its pretended first principles inculcated with the utmost energy from the pulpit and the press, bespeaks its weakness and its worthlessness.

Your Lordship will not conceive of me as an Enthusiast or a Methodist, for I am a true
Pro-

Protestant, a sincere friend to the written revelation of God, and a cordial well-wisher to the true church of England as by law established: therefore no man is at liberty to construe this as written to affront your Lordship, or any other man. If it be enquir'd, what sect I am of? I answer, I am a Christian, and ardently wish the welfare of all my fellow creatures. And that your Lordship may be enabled by your Lord and Master, to exert yourself to stop that deluge of infidelity that has almost swept us away, and hurl'd us into grossest prophanity, Paganism, &c. That your Lordship may long live, and your labours be blessed for that purpose, is the warm wish of

MY LORD,

Your Lordship's most humble,

And most obedient Servant,

J. D.

A

DISSERTATION, &c.

HAPPY would it be if men would forbear writing till they could publish something for the benefit of their readers ; nor ever leave any thing unreasonable or false upon record : he that aims not at the first, and to avoid the last, is not an honest man : nor while he neglects the word of God, or his works, or sees not their connection, will he be ever fit to teach divinity or philosophy. The evidence for the former will be concealed ; and though he may seem to have nature before him, he goes not the right way to apprehend her ; he is still in a chace, but will never overtake his game : for while he conceives God and nature aliens, his word and his works contraries, he may traverse the whole *Encyclopædia*, wrangle about problems, state his conceits, digest them into exact method, divide, distinguish, &c. and all to as little purpose, as to sow his corn-fields with metaphysical grain, or skipping the phantom circle with the fairies : it will leave him hungry, as the old philosophical dragon, eating his own tail.

There is no philosophy which has perfectly united God to his creature but the christian ; wherefore it is the only true philosophy, and the only true religion ; for without this union, there can be no spiritual or eternal life. This union was perfected by the wisdom and power of the triune God in the hu-

manity of Christ, into which an influx of immaterial power was poured. He himself, in whom the fulness of the Godhead resided, acknowledged and confirmed this in the flesh; for when the diseased touched his garment, though the press was great, he questioned his disciples who it was, for that he perceived virtue was gone out of him. Had those points been adhered to, and the world not been plagued with a nonsensical law of nature, which its abettors cannot define, they had never heard of me as an author. And when I was crept out of my obscurity, I had stopt, had it not been for the wonderful, the reverend Mr. Caleb Fleming's letter of admonition to the reverend Mr. Samuel Pike. When that came out, it was extolled by his friends as the greatest blow that had ever been given to what the primitive church, from the time of the incarnation, had, and all the reformed churches have since, esteemed the doctrines of revelation: but when they heard that remarks upon it were publishing, they softened their tone a little. Afterwards when the remarks appeared, it was rumoured Mr. Fleming would answer them. At the expectation of that, and my being the object of his notice, my ambition began to rise; I swelled till I was ready to burst with pride; I started in my own conceit six feet in stature at once, and thought myself as tall as a cedar: when, upon waiting, I found his cannon nailed, his arsenal empty, and that his allies had nothing left except a few stink-pots *, and a quantity of scavenger's dirt, which they threw at random; and that the baffled malignants were blocked up; an ecstatic rapture succeeded, which made me half as lunatic as the Reviewers. These had puffed Mr. Fleming off, as if he had been an Addison

* Vessels filled with noisome combustibles, which they throw into ships to poison or suffocate those whom they cannot otherwise conquer.

dison or a Steel, and taken him under their protection ; and to keep him safe, they shouted and yelled, they barked and howled, to frighten his antagonists if they could. Some of his friends, who think themselves sober, pronounced me a madman for meddling with him. I am glad it is the only instance of madness they can charge me with, and that it lies not at the door of my learning. Notwithstanding that when I considered that besides having stitched up Dr.—, hem'd in Dr. Foster, and sewed the Quakers into a poke, I had so ranted the two latter together, that to attempt to separate them, would be to tear them limb from limb, my joy boiled over. Nor was it at all allayed by the severe revenge Mr. Fleming and his devotees hurled at me, as boys hurl stones at a dog. They buffeted me with foot-bags, and then buffeted me again for being black, which I heartily forgive them. But I pass these matters not to wipe their dirt and reproach off, for it won't stick ; but for their sakes to reason soberly, in hopes they will have sobriety to attend to the two following propositions, and their proof.

I. The doctrine of a moral law of nature, is not to be found in scripture, and is contrary to reason.

II. The doctrine of a triune God is to be found in the scriptures, and is not contrary to reason.

The doctrine of a triune God, and that of a supposed natural religion, oppose each other at point-blank ; and as they are points of the greatest importance, it is hoped the reader will examine the evidence they stand on, with a gravity equal to that with which the author proposes to discuss them ; for he thinks himself here obliged to quit and avoid every humourous stroke of his pen ; and if the reader cannot proceed with composure, he begs him

to stop and read no further. Thus agreed, we proceed to observe,

That by the ignorance men are involved in, they are prompted to propagate the notion of a moral law of nature, and to affirm that christianity presupposes the truth of natural religion. By this they say the being of a God, his attributes, and the manner of his worship, is discoverable; and that by their conformity to this natural law, they shall be saved, and for their nonconformity condemned. In proportion as this is true, the necessity of an external revelation from God, and of a redeemer from sin, ceases. And notwithstanding the perpetual differences concerning virtue and vice, between heathen nation and heathen nation, and between the individuals of each from the prince to the beggar, the one stamping that a virtue which the other stamps a vice, and vice versa, while each is supposed never to have heard of a revelation, but to be governed by an invariable law of nature; and notwithstanding the vilest and most flagitious crimes in human nature have had the sanction of this law, and worn the guise of, and pass'd for devotion amongst the heathens, the quakers, &c. each led by the same law or principle under a different name; and since the papists, &c. by departing from revelation have done the same; how is it that the smallest share of common sense fails to convince mankind that the rule is uncertain; or that their abilities are naturally too feeble and depraved to understand it? Yet they pertinaciously maintain the perfection of the former, and the natural vigor and soundness of the latter. It is presumed the lowest degree of reflection is here sufficient to discover the cheat; and, unless the man has a pleasure in being cheated, to detest it. But they think they can support those dreams from scripture, and urge Rom. chapter

chapter the first, for proof, * “ That which may
 “ be known of God is manifest in them, (the Gen-
 “ tiles) for God hath shewed it unto them. For the
 “ invifible things of him, from the creation of the
 “ world, are clearly feen, being understood by the
 “ things that are made, even his eternal power and
 “ godhead ; fo that they are without excuse : be-
 “ caufe that when they knew God, they glorified
 “ him not as God, neither were thankful, but be-
 “ came vain in their imaginations, and their foolifh
 “ hearts was darkened ; profefling themfelves wife,
 “ they became fools, &c.” This text they pro-
 duce to prove their natural religion : but, four pro-
 pofitions arife from hence, which overthrow it ; as,

1. “ That God actually revealed to mankind the
 “ knowledge of his exiftence and attributes, *το γνω-
 “ σον τε θεον & φανερωσε.*

2. “ That he directed them to bear in mind his
 “ infinite power, and glory, and goodnefs, by con-
 “ fidering the heavens, the work of his fingers, the
 “ moon and the ftars which he hath ordained, the
 “ earth alfo, and the fea, and all things therein.

3. “ That, thro’ the perversenefs and vanity of
 “ their hearts, they fell away from the knowledge
 “ of the true God, who giveth to all men life, and
 “ breath, and all things, and held the truth (the
 “ general truth that there is a God) in unrighteous-
 “ nefs, tranferring his glory to graven images, and,
 “ tho’ they ran madding after multitudes of gods,
 “ yet having no fear, no knowledge of God the
 “ Creator.

4. “ That, becaufe they were all guilty before
 “ God, and without excuse for this their falling off,
 “ who, from the awakening memorials of his
 “ power and g’ory, which in his creation he had
 “ fpread before them, might, if they had liked
 “ it, have retained, what they had from revelation

re-

* Rom. i. 19, &c.

“ received, the knowledge of the true Creator
 “ God; therefore he was angry with them, and
 “ gave them up to those vile affections and cor-
 “ ruptions (largely described in this and the third
 “ chapter of this epistle) which were the natural
 “ fruits of their defection from him.”

Will any one now have the front to infer from this text of St. Paul, that the natural powers of man are capable of investigating the being and attributes of God? And, is not the quite contrary to be infer'd from it? I would leave the Hottentot to judge here.

It will be granted, our senses are not infallible, and that our reason is imperfect: this affords a demonstration that we want the help of revelation; with that help, and not by the law of nature, we may discover the invisible things of God, as shall be shewn below.

From the revolt at Babel, downwards, while men knew the true Elahim, and that the material agents were the servants of Heaven, and not objects of worship, yet worshipped them, set forth at large Rom. first chapt. at verse 20, as above, when they knew God, &c. the Elahim ordered them to be destroy'd; when their posterity became ignorant, by and after the confusion of tongues, they became objects of mercy, and had sufficient means and motives to leave attributing the powers to those agents, and pay them to the true Elahim, and, consequently, to leave off committing those breaches of duty in society, which this had drawn them into; and then, performing those natural duties would be acceptable from them, as the scriptures declare.

“ The intent of the precepts of the Christian re-
 “ ligion, was not to settle exactly the bounds be-
 “ tween virtue and vice, with a, so far you shall
 “ keep from vice, and so far you shall advance in
 “ virtue, and no farther; but to distinguish the
 “ one

“ one from the other, and leave it to every Chri-
 “ stian to keep his actions at as great a distance as
 “ possible from vice, and to extend them to the
 “ highest degree of virtue possible, by faith and
 “ love.— God requires the heart, the affections,
 “ that is, the reasonable service. Holiness compre-
 “ hends all, from the lowest degree, to perfection.”
 So that other text which they drag in to support
 their phantom, their natural religion, is not for their
 purpose, Rom. ii. 14. “ For when the Gentiles, who
 have not the law, do by nature the things contained
 in the law.” It is to be noted here, that this is not
 the reading in the text, but thus; “ For when the
 Gentiles, who have not the law by nature, do the
 things contained in the law, these having not the
 law, are a law unto themselves; which shew the
 work of the law written in their hearts, their con-
 science also bearing witness, and their thoughts, the
 mean while, accusing, or else excusing one another.”
 He that can find the law of nature in this text, must
 have better eyes than ever I shall have. If the
 Gentile world had had the law of nature written in
 their hearts, the apostle could not twice have pro-
 nounced, that by nature they had not the law; for
 no man ever supposed they had the law or doctrine
 of revelation naturally written in their hearts. It
 is very extraordinary, that the apostle, who had in
 the first chapter of this epistle, shewn, that the
 whole Gentile world were sunk into every con-
 ceivable abomination, were lawless brutes, earthly,
 sensual and devilish, should, in this chapter, prove
 they had a moral law naturally written in their hearts!
 The believing Gentiles, indeed, who had not the
 law, or, who had no law by nature, but the faith
 and love mentioned above, written in their hearts,
 did, (by faith) the things contained in the law—
 are a law to themselves — their consciences bearing
 witness, &c. When our moralists attempt to over-
 throw

throw this sense of the text, and to support their law of nature from it, they shall have a further account of it. In the interim, they are to know, that he who goes about to prove the existence of an innate moral law of nature from scripture, plays the scripture upon itself, or, rather, turns the artillery of the devil upon it. The Quaker's inward light, and such a law of nature, is the same wild chimera, and equally destroy the use and authenticity of scripture; and, if such an one be not a Deist, one would be curious to know how he differs from him; for deism and the law of nature is the same identical thing. The rabinical men, the classical tribe, who read not the scriptures in the original, are scarcely better judges here than moles are of astronomy. They have only the tradition of tradition from the Pagans, or the Talmudists, neither of whom can shew the sense of scripture, nor establish the law of nature; they have only lick'd up the drivel of the Heathens and the apostates, without knowing how they came to ruminate. They can, perhaps, translate the words of Homer, Virgil, Ovid, &c. but know no more of the author's PLAN, than the pen the author wrote with. They can, some of them, read Maimonides's Latin translation of the Talmud, and follow him in all his blunders, without being able to correct one of them; but this will not help them at scripture. But, before we quit the last cited text, we ask, in what law were the things contained which the Heathens did by nature? It could not be the Mosaic, nor the Judicial, nor the Moral law; for those laws contained none of the things they did. The worship and manners of the whole Gentile world put the full controul upon all those laws, and upon the things contain'd in them, unless those laws enjoyn'd every thing that was damnable, which God forbid I should believe. The Gentiles worshipped a false object, in a false manner; they had a multitude

tude of Gods, and temples erected to them, in opposition to all the laws and commands of God; they worshipped their gods by graven images, prophaning his name, and his sabbaths; murdering their parents, or selling them into slavery; sacrificing their first-born sons, and, 'till Mahomet's time, killing as many of their daughters as kept the number of males and females even, fattening, roasting, and eating many of them. Rapes, adulteries, fornications, bestiality, sodomy, thefts, lying, deceiving, &c. were the highest acts of their worship, and the best of their manners amongst most of them. A wicked covetousness, and a scandalous immorality, abounded in their manners almost universally. This is too well known for me to fear the controul of any man. They sacrificed hogs, dogs, cocks, &c. in opposition to the command of God; and, because the judicial law had forbidden the Hebrews to mix their seed in sowing their fields, to abstain from mixing their cattle in plowing, &c. and their garments with linen and woollen; the Heathens had their temples to the Mixer, and, in worshipping that God, they proceeded in their commerce, male with female, to the most abominable mixtures, and to others too detestable for common decency to name. It would take a volume to recapitulate the damnable opposition of the Gentile worship and manners to every law of God and society. Now, let the moralist tell me, if he can, what law it was that was written on the Gentiles hearts, or contain'd those things which they did by nature. If he replies, It was the law of nature; unless he can define it, I laugh at him, and treat him as an ignorant, as a perfect stranger to the scriptures, and to the history of the heathen world, whose worship and manners, as above, were earthly, sensual, and devilish, as opposite to every law of God,

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and of all civilized nations, as hell is to heaven*. It is confessed the Pagan world, whose forefathers had rejected the revelation of God, had, notwithstanding,

* Their politics and government are yet urged as a plea for their natural wisdom. Government supposes law; that supposes religion, without which it is a non-entity. Law and religion are co-incident, nor can the policy of man separate them; they flourish and live together, they dwindle and die together; nor can the one subsist without the other. We hear much of a state of nature; and, to shew the strength of the Pagans reason and their wisdom, it is urged, that mens mutual wants and necessities would drive them into society, and unite them naturally under some form of government; and that the wisdom of the Heathens appears in contriving those forms. This is mighty pretty, if it could be proved. But such babblers are call'd upon to shew in what age of the world this state of nature subsisted, and to give an instance of the form of government instituted in that state: when they think they have done that, it shall be shewn them, that government was originally instituted by God, previous to any supposed state of nature, and that the heathen nations carried off a blind tradition of that as well as of all they had besides. The African nations, where they kill and eat, or sell one another, bids the fairest for this state of nature of any that can be named. If this be what would please our natural moralists, it were to be wished they would all transport themselves to Africa: nor can I see what should hinder them, unless they are in hope of enslaving us here, or for fear the slave-trade should fail when they are all there. The near approach to this state of nature that is to be found amongst the American Indians, comes not up to their purpose; because it appears by all their customs and manners, that they are the posterity of the scattered tribes of Israel, and that government among them arose not from their reasoning and wisdom, but that they received it from their forefathers, their forefathers from the Israelites, and the Israelites from God. And, if they received the idea of government from God, much more that of worship, &c. The histories of all past times prove, that every law worthy that name was taken from the Mosaic system: and the more remote men are from that fountain, the more they swerve from that plan, the wilder are their systems of law and religion.

That politician who thinks to rule a people by the strength of his own genius, and to impress the observation of his laws upon them, without religion, instead of being a politician is a fool; and, instead of building up and establishing a kingdom, is destroying it. Ignorant as the heathen law-givers were, they were wise enough to know, that without religion of some kind, the people

standing, the idea of a God, and that he was to be worshipped ; but the diabolical rites of their worship declare aloud their natural ignorance of the
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people would be rebellious. They profess'd religion, and, if they were not in earnest, had hypocrisy enough to make the people believe they were, and cunning enough not to let the mask slip, well knowing the people would not conform to their laws and orders, if it was known that they themselves aim'd not at conformity to the laws of their gods ; for they knew there was no catching birds in sight of the net ; that if they mocked God and things sacred openly, the people would mock them. The modern infidel plan of ridiculing every thing sacred and divine is, therefore, not only extremely idle, but it will effectually defeat every scheme such men can form for their own or the public safety, and must infallibly end in anarchy. To think of regulating the manners of the people by law, while the manners of the legislators are not regulated by the law of God, and the people know it, is the dream of a madman : Can we expect oxen to plow without yokes, or horses without gears ? No, they will roam at large, snort at their masters, and refuse obedience. It was to prevent this licentiousness in the people the Heathens pleaded the divine origin of their laws, the apotheoses * of their kings at their death, while others claimed that dignity while alive ; some pretended they had communion with the gods ; others, that they were their sons. This procured reverence and obedience from their subjects, and carried authority with it, while the moderns have lost it, by proclaiming themselves the sons of Belial. Hence the magistrate has lost his authority, and the people are swallowed up in prophanity, and running tantivy into destruction ; hence men are not obedient for conscience sake, but for the gallows sake ; but this will only make them vigilant for mischief, and eager for revenge and plunder when they can escape undiscovered. This artificial policy, void of religion, prompts men to set up for themselves ; they are all for rule, but have none to obey ; they would all be Kings, but, instead of subjects, find rebels. This is vox populi, but not vox Dei : But is not the voice of the people the voice of God ? No one ever said so till the devil, Daniel De Foe, and the republicans, promulged it, and from them, the mob. Follow them to Tyburn on an execution day, or associate with them on an election day, or herd with them when they think they have seized a thief, and got him to the horse-pond, and judge if their roar and sentence has the appearance of God's voice, or God's dictate. Whenever our property, liberty, or lives are at stake, we wish for a higher tribunal. The voice of the
 C 2 people

* Deifying of them.

object, and of the manner of worshipping him : nor will it follow, that, because they had some idea of a God, and that he was to be worshipped, therefore it was inborn and natural : on the contrary, it is certain, that all the knowledge the Pagan world had of God, or his worship, was by tradition from the Hebrews ; and, had not they themselves had a revelation from God, they had been as ignorant to this day, and more so, than the Heathens were then.

Clear as this is to every man who has read, or thought, or reasoned, many of our modern learned gentle-

people to Moses was a proclamation of rebellion against God : “ Thou hast brought us into the wilderness to kill us ; these be thy gods, O Israel ; ye kill the Lord’s people. Crucify him, crucify him,” was the voice of the people when the earth quaked, and the sun blushed at the action. What hath it been since I pray ? Why, since this kingdom has been blessed with the discovery of the law of nature, and that that is the law of God, the people are so improved in their understandings, that their voice gives us its sense, and has set us over every doubt, while the vast continent of America, and all our foolish neighbours, have been involved in gloom from the creation of the world ; not able to find it out : our divinity, our philosophy, our politics, our morality, are now, upon that plan, too plain to admit of hesitation.

O the delight of infatuation, the pleasure of cheating ourselves ! to prevent the plague of thinking. Who would part with it ? Who would inquire at the oracle when he can wrap himself in a fool’s paradise, shut his eyes, and, at the small expence of believing a lie, be happy ? In this we out-do the Papists, for we frame a God for ourselves, invent a law for ourselves, pay what obedience to it we please, and for our deficiencies absolve ourselves. We are our own priests, confessors, mediators, counsellors, and every man has a common-wealth in his own breast, a system of divinity spun out of his own brains, and the laws of heaven and earth must truckle to his will. O delicate system ! The devil, Nimrod and all his priests, were novices at that time, nor able to devise such a quietus for the conscience ; nor ever threw the reins upon the neck of their people in this manner ; they were ignorant, nor knew the sweets of libertinism. It is not now fashionable to search the scriptures, or those dreams would vanish : No, our modern wiseacres know better : they chuse

gentlemen, as they would be called, extol the light of nature, and the wisdom of the Heathen world, and oppose it to the revelation of God, without considering, if we are thus illuminated by the light of nature, an external revelation might mislead us; for, a written revelation and an innate natural law, [light] call it what you will, are so far from being compatible, or illucidating each other, that they naturally extinguish each other. He that cannot see this will never be a conjurer, his head is not turned for thinking.

The will of one man cannot be known to another, unless he reveal it; much less can the will of God be

chuse to grope in the dark, to gratify their appetites, and remain ignorant of what we have clearly reveal'd in them, The DIVINE Original of government, while many of our masters in Israel lead us back to the Pagans to find it out, and set up their schemes of compact, rejecting the institution of God, recorded so frequently and clearly in the sacred volumes. As to the state of nature pleaded for and mention'd above, since Cain could not agree with Abel, when they had nothing to quarrel about, and unless lions, tygers, wolves, &c. could agree under one head, and mutually part with their prey and their property to one another; I am not very readily inclin'd to believe it; and, in the interim, the reader must indulge me to laugh at him if he does; for sure I am, as soon as he understands the scriptures he will forgive me, but scarcely himself for neglecting them so long. But as I am not writing a system of government, and have only mentioned these things, to shew what a dangerous stroke the neglect of the scriptures, and the alarming spread of deism have had upon our politics and the manners of the people, I shall leave it to the consideration of my superiors, when I have observed here what I have proved elsewhere, that the scriptures were given, and are able, to make men wise in politics, in philosophy, physick, &c. and to eternal salvation; but that while they remain ignorant of them, all other learning will leave them miserable fools; and, for demonstration of this, I need only refer the reader to the infidels of the present age; he will find them unhappy, and ignorant above all men, excepting in a very few secularities, and money matters: and as they refuse to be taught by that revelation that God has given us; so they must remain groping in darkness, and in doubt about the light, tho' it shines all around them.

be known, his invifible power and godhead, and how he will be worfhipped, till he is pleafed to make fome revelation or other of himfelf.

The controverfy then between Chriftianity and natural religion, will turn upon this point, namely,
 “ By which way God has made this revelation,
 “ whether by a written record, or an inward law,
 “ light or reason? That it cannot be by the latter,
 “ we prove thus: When the fenfes have acted upon
 “ any material, natural, object or thing; what they
 “ take in of that object or thing, and retain by that
 “ action, is the inward fenfe of that object or
 “ thing; and the knowledge we gain by fuch re-
 “ peated acts of the fenfes upon nature and her
 “ operations, is natural knowledge, or phyfics:
 “ when we have made ufe of thofe natural and ac-
 “ quired ideas, to help us to the knowledge of
 “ fpiritual things, the knowledge we hereby gain
 “ of God and his operations, is fupernatural know-
 “ ledge, or metaphyfis. In this fenfe, and no
 “ other, metaphyfis are allow’d. Here is no
 “ reafoning à priore; nor aught but the dormant
 “ principle of reafon, which God put into the
 “ foul, not grown naturally into exercife, but
 “ brought into it by inftruction and ufe. Thus,
 “ by things that are vifible, and within the reach of
 “ our fenfes, and which we can underftand, we
 “ are led to the knowledge of things which are in-
 “ vifible, beyond the reach of our fenfes, and which
 “ we could not otherwife underftand: and fince it
 “ is certain and granted, that we have no innate
 “ ideas, furely nothing can be in the underftanding
 “ but what comes in by the fenfes; we therefore
 “ have no ideas of God and fpiritual things, or we
 “ muft have them by our fenfes: but our fenfes
 “ cannot act immediately upon fpiritual objects,
 “ becaufe they are not the proper objects of fenfe:
 “ therefore, we muft have our ideas of fpiritual and
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“ invisible things from natural and visible ones :
 “ but natural and visible things can give us no ideas
 “ of spiritual and invisible ones, unless they bear
 “ some analogy to them, and that analogy be re-
 “ vealed too ; unless they are the simulacra, or
 “ images of them ; and, if they be the images of
 “ them, they must have been created and framed
 “ by God the Creator ; and to this very end, and
 “ with this very design : for nothing could be
 “ created by infinite wisdom but with fore-know-
 “ ledge and design.” And since we find in the
 scriptures things represented to us under the ideas
 and names of visible things, it is a demonstration in
 itself, that God framed them to represent himself,
 and what he pre-intended to reveal of himself and
 his ways to mankind. The scripture then is the
 speculum by which we view God’s works, his works
 are the emblems by which we conceive of him, and
 whosoever attempts to reason about divinity or na-
 ture by any other means, or in any other manner,
 instead of being a reasoner is a very weak man, to
 say no worse ; for he must and will mistake his own
 dreams for reason ; and if he will trace the origin
 of his own reason, and that of the Heathen world,
 he will soon be convinced of it.

It is presumed it will be allow’d, the ability to
 reason truly flows from the wisdom of the informed
 mind, and that then it is wisdom, or the effect of it ;
 if so, false reasoning must spring from the weakness
 of the uninformed mind, and is folly : and since by
 wisdom the world knew not God *, we must
 therefore have recourse to some other resource than
 to the world, or the wisdom of it, or we must re-
 main fools.

What that can be that can make us wise but a re-
 velation from God, I cannot conceive. The out-
 ward face and operations of nature we can see ;

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* 1 Cor. i. 21, &c.

its internal frame and invisible mechanism we, by our natural abilities, can form no notion about. How then shall we reason about or discern the analogy its internal parts have to the spiritual world, till it be revealed to us? 'Tis impossible. Let the curious fire-engine, now emptying water from the lead-mines in Derbyshire, be a rough instance. That machine was the contrivance of men who understood God's revelation of the mechanism of nature. Let the wisest man living, who only views the external surface of it; let the lunatic Reviewers, who think they understand every thing, stretch their long ears to its noise, they will be never the wiser, till its internal mechanism, and the infinite force of the fluids which move it, has been explored to them. Its external form, and its effects, may make them stare as a cow does at a strange object; but without a revelation of the internal motion of its parts, and what the movers are, they will never be able to come at the reason of its operations. If this be the case in a piece of artificial mechanism, how immense is the difference between that and the infinite works of an infinite God? Blush ye worms of earth, drop your pride, search the scriptures, and submit to be taught by your Maker, that you may be delivered from your ignorance. In the scriptures you will soon see, at least you may, that those parts of nature that we have any concern with, and which lie beyond the reach of our understandings, are revealed and made plain, to assist and improve our minds; and those parts of nature which lie more level to our understandings, and with which we are more conversant, mutually explain the scriptures. For in them we are frequently referred to the more abstruse parts of nature; and when that is the case, we never fail to find them explain'd: sometimes we are referred to matters of art and operation, which we are or ought to be acquainted with, and which never fail

fail to explain the scriptures. The unpaganized reader may find many instances of both sorts interspersed in the sacred writings. The want of room obliges me to omit the circumstantial accounts I had inserted of many of them, and only to refer to a few instances. When these facts are disputed, an ample account of them shall be produced. In the interim, the learned reader may be convinced, by turning to his Hebrew bible, Gen. i. 4, 6, 7, 14, 18. Lev. i. 17; v. 8; x, 10; xi. 47. Num. viii. 14; xvi. 21. Amos iii. 12. In these and many other places we find בָּרַל badal as a verb, signifies to divide, to separate, to sever, to tear to pieces, &c. in Num. xxxi. 22. Ezek. xxii. 18. xxvii. 12. we find בָּרַל as a noun, the name of Tin. That the scripture here shews us the true nature of Tin in its Hebrew name בָּרַל which, as above, is to separate, sever, &c. and that this is infallibly its true nature, no man shall deny; for no art or skill can mix it with other metals, but they are thereby spoil'd, rendered immalleable and useless. Its mixing usefully with minerals as stubborn and brittle as itself, will not be admitted as an objection. Hence Isaiah i. 25. God's promise to take away all their Tin, has in it a masculine elegance which every classic author must veil before. In this instance the scripture explains a part of nature to us, the truth of which the experience of all ages confirms, and the fruitless attempts of all future ones to render tin malleable, will corroborate.

In Jer. vi. 29. The sense of scripture is shewn by the knowledge of an art or operation, without which the text is not only obscure but unintelligible. The bellows are burnt, the lead is consumed, &c. The man with his head full of modern learning, who knows not how silver is refined, cannot conceive what the burning of the bellows, and the consumption of the lead means here, and that when

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that happens, the silver can never be made finer, but will always remain unfit for the workman's use. Similar cases may be seen Jer. iv. 3 ; ii. 22. Prov. xxvi. 20. Hosea x. 12. and in almost every chapter of the bible : wherefore, to suppose a man with his rabbinical learning, his heathen Greek, his inborn light of nature, his fitness of things, &c. without a knowledge of nature, able or fit to comment scripture, is as extraordinary as to expect a cat diving in the Atlantic to catch fish, should succeed.

If Hebrew names and words differ from the ambiguous babble of the modern infidels, by having their senses fixed and determinate, and this has been proved by men of the greatest learning ; it is presumed none will have the audaciousness to deny it : if they do, it is a truth which I affirm upon evidence, and will not give up. Hence it has, and may again at any time, be proved, that the Hebrew language is descriptive, that the clear evidence of Christianity rises out of it, that it was exhibited to Adam, invisibles by visibles, past and to come by types, emblems, sacrifices, &c. that Jews and Gentiles understood them ; that the knowledge and tradition of the whole heathen world, by ignorants now called the law of nature, rose from them ; that by abusing the traditions they carried off, they sunk into the ignorance in which they now grope : so that the knowledge they have or ever had, is so far from being the blaze of a natural light, or arising from an innate natural law, that it is, in its highest splendor, only similar to the horizontal gleam of a retired sun, the dying evanescent shade of an original revelation : and he who has not reading and learning enough to see this, if he is a man who pretends to learning, is past my cure ; the reason is, because he is too ignorant to be taught ; nor will he be able to follow in tracing the scripture-account of things below. He is in the condition of a school-boy who
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has lounded away his time, and played truant, and when grown up in his ignorance, ridicules the learning he rejected and refused to be taught. This is and must be the case of every one who rejects revelation; for no man ever yet rejected it upon evidence. Such rejectors are in the condition of the Quaker, who when disputing with his neighbouring farmer a-cross the hedge, and was pinched, reply'd, Friend, thou may'st say what thou wilt, I will never be convinced; but if thou say'st any more, I will come and confound thee with my thorn bill. If therefore it be unreasonable in a boy to reject the instructions of his parent, to reject the education of his school-master, for the sake of playing with cockle-shells and baubles, gadding and lurching to catch birds with salt; how much more so must it be for men who call themselves reasonable, to reject the original fountain of instructions, the written revelation of God, to follow their own wild imaginations. This is like throwing the compass over-board to guess at the course, parting with our journal to find out the longitude at sea. When it is a wise and prudent action to quit a faithful and skilful guide, to follow a Will-o'th'-wisp, to quit the path and tumble over a precipice, I will never more charge the votaries of the law of nature with acting contrary to reason. If they reply here, that their souls are like the miraculous Olybian lamp, that they have an inward source, and need no foreign supplies; I wish them joy of their phrenzy. If they object, by asking, "Who taught the spider
 " his mathematics? How comes he to lodge in the
 " center of his web, that he may fall upon all oc-
 " casions to any part of the circumference? How
 " he comes to premeditate and forecast? For, if
 " he did not know that there are flies for him to
 " feed on, he would not watch for them, nor spin
 " out his bowels in that exquisite form and texture;

“ for it is certain he who ordained flies for his
 “ sustenance, gave him also light and skill to exe-
 “ cute his ordinance.

“ Who taught the hare to countermarch, when
 “ she doubles her trace in the pursuit, to confound
 “ the scent, and puzzle the hound? Who counsels
 “ her to stride from the double to her form, that
 “ her steps may be at a greater distance, and, by
 “ inference, she the more difficult to find out?
 “ Certainly this is a well ordered policy, enough
 “ to prove that God is not absent from his creature,
 “ but that wisdom reacheth mightily from one end
 “ to another, and that an incorruptible spirit filleth
 “ all things.”

I have elsewhere shewn the difference between a man and a beast, the different œconomies they are under, with the reason of it: if the objector chuses his lot and abode with the latter, I congratulate him, and leave him in full possession of all the privileges of his community. See Essay on Inspiration, page 171. There he may see their charter, which renders a reply here needless. When any one can overthrow what is advanced above, and in the essay on this subject, it shall be further attended to. In the mean while we pass to the

Second proposition, viz. The doctrine of a triune God is to be found in the scriptures, and is not contrary to reason.

I am now to address the infidel's near kinsman, the anti-trinitarian; he is the greater fool of the two. The former cuts the matter short, and because he likes not to retain God in his knowledge, is resolved to have nothing to do with him; therefore gives himself no concern about his revelation, except to find fault with and oppose it, and chuses to keep himself in the most profound ignorance,
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and to live and die in doubt. The latter owns a revelation from God, but will have the construing of it himself, and will hew out of it a God to his own liking, or he will have none. But, if the Hebrew scriptures are as above (Inspiration, page 150.) fixed, and determined by sensible objects and the mechanical laws of nature, the stability of which, and their agreement with the revelation of God, was settled and appointed by the omnipotent and infinitely wise Creator; is it not attacking a munition of rocks, a running upon the thick bosses of the buckler of the Almighty, to prevaricate about it, or to wrest it to our own silly systems?

The doctrine of a triune God is strong and clear, and would remain so if men, whose minds are earthly, carnal, and devilish, did not employ their wanton imaginations against it. They throw the blame from themselves, yet they only are to blame for splitting that truth into a thousand heretical and damnable distinctions, and anti-scriptural whimsies, while their zeal, poisoned with ethics, breathes out contentious and burning calentures, and their faith, quitting her wings and perspective, leans on the reed of a syllogism; nor have they aught but their own homespun creed (for a creed they have) to establish their wild chimerical system upon. When the doctrine under consideration stands in need of quirks and forced constructions of scripture for its supports, or of the reveries of Clarke, Sykes, Taylor, &c. &c. we will call in their friends to our aid, or give it up, but not before. My reason for omitting the usual arguments by which that doctrine is proved, is not because I neglect them, or, because I think them inconclusive, but because they are to be met with every where; for when I find the same names, the same works, the same glory, &c. attributed to each of the three divine persons, I have no way to avoid believing their proper divinity and

and equality, but by denying the truth and perfection of the scriptures. The doctrine of one God is not a principle of natural religion, tho' it be of the excited reason of all mankind; for the Trinitarian has but one God any more than the Unitarian: the former maintains the doctrine of a triune God, the latter denies it: but notwithstanding the prejudices of the present age against the doctrine of the trinity are heighten'd by artifice and a pompous pretence to learning and reason; and tho' they domineer over and hector every man that believes it, as if he was a madman or a fool; we will soberly attempt to remove this prejudice in sober minds, by trying what scripture and reason will do together, in support of that doctrine, and when that fails us, we will give it up and commence infidels.

The scriptures give us an account of persons called רבִּים Rubbim, great ones: to shew what and who they are, is our present business. What then, and who are they? They are divine persons in the sacred trinity, each of whom are equally רב Rub, a great one*. Is this a dictate of the law of nature? No, for that knows nothing at all of a deity. How came the Heathens by the idea then, for they had temples too, and worshipped רבִּים great ones? They worshipped only sicut רבִּים the similitudes of the real רבִּים Rubbim; the powers in nature for the framer of nature, by mistaking the exemplar for the prototype, the creature for the Creator, by an obscure tradition, the original of which they received from revelation, as they did all the knowledge they had, and but for that had neither worshipped רבִּים nor sicut רבִּים. Will the LEARNED ethnics you are dealing with allow

* It is to be noted here, that this is the epithet from whence the Jewish doctors impudently assumed the title of Rabbi to themselves in the New Testament, continued to this day.

allow that? No. What will you do with them then? When they will lend a sober attention, we will prove it to their faces; if they wink hard, we will neglect them for their prophanity, and pity them for their more than heathen ignorance. The Heathens blundered for want of a revelation, the moderns blunder after them with a revelation in their hands. The poor Heathens aimed at substantiating phantoms, the poorer moderns aim at making mankind bow down to their shadows. The former mistook the traditions of their fathers for truth, the modern infidels mistake their traditionary dreams for the law of nature, and call that the law of God. Could we raise the elder Heathens from their graves, they would laugh aloud at the infidel for despising revelation. Those knew what to expect from the **רַבִּים** but mistook their similitudes, the agents in nature, for them; these neither know what to expect from the **רַבִּים** nor what nature is. If any one tells him, he mocks and sneers, shuts his eyes, complains for want of evidence, pleads the right of private judgment, loses his temper, and hates you. He flies to his marvellous reason to set him right; but that must fail him, till the reason of a man born blind can determine the skill of an oculist. **רַב** Rub is the highest epithet the Hebrew, or any other language affords; it is great in wisdom, power, strength, or whatever can be termed a perfection. **רַבִּים** is its plural masculine. The true supernatural **רַבִּים** Rubbim, is Jehovah Elahim. The Messiah is called **רַב** Ezek. xxviii. 14, &c. Is. liii. 2. "He shall procure justice to the **רַבִּים** Rubbim, therefore will I divide him a portion with the **רַבִּים** Rubbim, because he shall empty out his **נֶפֶשׁ** frame to death, and bear the forfeiture of sin to **רַבִּים**. Ibid. liii. 1." "Who is this that cometh from **אֲדָמָה** the human nature, with garments dyed, from the wine-press? This

This is he glorious in his apparel, I מַדְבָּר manifesting the secret in justice. רַב A great one, to obtain salvation. Ps. xxxviii. 1." And delight thyself in רַב, &c. The Heathens, as above, had temples to רַב־יָם Rubbim, Amos iii. 15. refer'd to Cant. vii. 4. Their Rubbim were indeed but the similitudes of the real רַב־יָם; nevertheless, they worshipped them by mistake, under various symbols and emblems, heads of animals, which usage they also received by tradition from revelation; which has been and may be proved at any time, beyond contradiction. They worshipped Jupiter, Sol, Diana, Geryones, &c. each with three heads. Janus had four. Plutarch ascribes many eyes and hands, Aristophanes four heads, to Geryone. Hecate is painted with three heads. Cerberus had three heads, which the Heathens made to represent the three regions of heaven, or the three-fold power of God. We find them frequently talking of their triple-formed, three-faced, three-headed goddesses, the triple Hecate, the three-faced Diana, the three-faced Proserpine, the three-headed Mithras, &c. &c. Nor would they prophesy but on a tripod; and always treated the number three as a sacred number, about which they had many superstitions. A multitude of instances might here be produced to shew that the Heathens had all of them a triune object of worship: nor had they aught but what they had traditionally from revelation. When our wonderful gentlemen the opposers or the neglectors of revelation, who are so fond of receiving the law of nature from the hands of the Heathen, and of exalting their wisdom and natural light; when they will tell us why they receive one thing with so much greediness, and reject another with so much scorn; or when they have learning enough to form an objection here, which shall shew they understand the scriptures, or the heathen mythology, and can account for the triple-formed ob-

jects of the heathen worship upon any other principles than that of tradition, they shall be treated as men of learning, and indulged in their anti-trinitarian stupidity, and to put rings in our nostrils, and lead us to the unknown land, where the law of nature is the rule; and were it not that that supercedes all preaching, instruction, and order, Mr. Caleb Fleming, &c. should have my vote to be A—B—PS there.

The first name the רבִּים Rubbim revealed themselves under was that of אֱלֹהִים Elahim, covenanters to redeem. Mr. Fleming, and that clan, start at this; they are so undepraved, immaculate and pure, that they need no redemption: and, for revelation, they can do without; they have an inward light, which blazes spontaneously to light them in their way to heaven; a natural law inwrought into their being, sufficient to direct their steps; they will accept of no more from their God, nor scarcely thank him for that. Talk to them of a revelation to direct their reason! A Redeemer from sin! or his merit! they spurn; you affront the dignity of their natures, their high-born blood boils. Talk to them of a triune God, an incarnate Saviour, that his humanity is the divine Shekinah, they don't understand you. It was at those doctrines Mr. Fleming's dark fire kindled and burst, and continues to flame like the blazing sulphur, the flowing impure pyrope of Vesuvius.

Notwithstanding this, אֱלֹהִים Elahim is plural, and acknowledged to be so by the whole learned world, and involves in it the whole mystery of our redemption; and, if I were disposed to urge authorities here, I have the greatest on my side that Europe can afford, such as have dissipated every rabbinical quirk that can be pleaded against it. בְּרָאִים Baraim is another plural name, truly rendered Creators, Eccles. xii. 1, &c. The translators

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have, in these and many other places, by rendering Hebrew plurals by English singulars, anticipated an objection from Psalm **xlv.6.** “Thy throne, O God, is for ever and ever, the scepter of thy kingdom is a right scepter.” Here are two plural words in this verse rendered by singular ones, and the vocative added. Read the verse as it really is, and the objection vanishes. Thy throne, the Elahim, is for ever and ever, the scepter of thy kingdoms is a right scepter: nor does the apostle’s quotation in Heb. i. at all controul this, for it cannot be deny’d that Elahim in the Old Testament is rendered by $\Theta\epsilon\omicron\iota$ in the New, and that they had no better word in the Greek language to render it by: it is as certain $\Theta\epsilon\omicron\iota$ is to be understood plurally, Luke xii. 20. “Thou fool, this night they will require thy soul:” Who will require it? The $\Theta\epsilon\omicron\iota$ will require it. Those are enough for our present purpose. I want to know what they will do with those plural names of God above. I doubt not but the first use they will make of them, will be to form an objection, that they confirm not the doctrine of a trinity any more than of a quadruplicity, &c. in the Deity. This is granted: all that they are brought for here is, to prove a plurality in the divine essence, and an equality amongst them. The oneness of the Deity, and that this plurality terminates in a trinity, comes next to be considered. But, preliminary to it, I commend to their consideration, Deut. vi. 4. שִׁמְעוּ יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד. “Hear, O Israel, Jehovah, our Elahim, is one Jehovah.” It lies at the door of the Unitarians to make sense of this text, and many others, or to throw off the mask, and deny the truth of revelation. יְהוָה Jehovah is here the name of that God who created the heavens and the earth, and all things. It is singular, and has no plural: but plural names are joined with it in a variety of places. If the
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Unitarians have neglected the Hebrew language so long, till they know not how to construe it, nor know the idea design'd to be convey'd to the mind in such places, they should have the modesty not to censure those who do. Nor have they a right to deny a doctrine they know not how to prove, or how to overthrow; therefore common decency, methinks, should make them confess their ignorance. If Lord and God in this text convey the same idea, it is not common sense. It would be similar to saying, Hear, O Israel, the King our King, is one King. The Lord God, the Lord his God, the Lord their God, &c. are unideal phrases, upon the present plan of rabbinical and Greek learning; and till the Deists and the Unitarians know the difference between that and the Hebrew, instead of reasoning about scripture and its doctrine, they babble. The name יהוה imports and declares the self-existence of the divine Being and its unity. The plural names above, and those joined with it, contradict not this, as will appear by the frame of the language, and what the unity of a natural substance is; which when our Unitarians will ponder, tho' they now think they know better than the scriptures can teach them, they may perhaps recover their modesty. But, in answer to their objection, That number one is not number three; nor number three number one; that three men cannot be one man; nor one three: it is to be observed, that that stands in no kind of opposition to the doctrine of a triune God. His unity appears from his name יהוה Jehovah, and from our truest conceptions of nature (mechanical nature I mean;) the plurality of persons in the divine essence, from the plural names above, and also from nature, in which simple unity is not to be found; for there is not in the natural world such a substance; nor is it possible there should. The infidel and the Unitarian shall have leave to

range the animal, the vegetable, and the mineral kingdoms, and more if they can find them ; and when they think they have got it, I will shew them their mistake, and if they will pay the expence of its analization, it shall be shewn them, that the highest simplicity in natural substances is triune, and that their utmost perfection consists in the due temperament of this triplicity, and that unity consists in that and in that only. There is no paradox in this ; it is a natural simple truth. The unity of the Deity is, therefore, a truth the trinity destroys not, no not in its nature nor in our conception. The trinity of the Deity is a truth which the unity destroys not.

I come now to deliver the reader from his pannic, lest he should think I confound plurality with trinity ; by observing, if earthly or natural things are patterns of heavenly ones, as the apostle avers, Heb. ix. 23, and as the whole scripture proves : if they are exemplars of the eternal prototypes, which the scriptures warrant me to affirm, it behoves the Unitarian to examine his principles, rather than blindly object : for he has taken them upon trust, without regard to the scriptures or the natural world, tho' God created it to represent himself and the spiritual world analogically. Wherefore there is in scripture another name of God, which when apply'd to nature, is the name of a triune substance ; or, it is the name of the trinity in nature ; that trinity in nature which under various emblems, as above, the Heathens mistook, and by an obscure tradition, worshipped for the supernatural trinity. Hence I am warranted to believe and maintain that doctrine, as authenticated by the scriptures, and their agreement with the natural world : nor have I any doubt, when I find myself ascertained of this truth by the genuine meaning of the שְׁמִימִם Shem-mim. This is the plural masculine of שֶׁם Shem, and signifies eminently the placers, the disposers, rulers,

rulers, &c. the names; and, when apply'd to nature, the heavens. They differ not in substance, but in complexion, their spiritual, essential simplicity being the same, tho' they are triune.

When the Unitarians can construe Is. xl. 12. (Hebrew Bible) into English, they shall be indulged the use of a pen; if they publish aught upon this doctrine before, they stand chargeable with prophanity.

We have an account of the שִׁמְמִים Shemimim, Gen. i. 1, 14, 15, 17; ii. 1, 2. &c. &c.

The mechanism of the material heaven I have described, Remarks, p. 19, &c. and by them mean that immense fluid of fire, light, and spirit, which were the instruments in forming, and now fills the vast expanse of nature from the earth to the fixed stars, and beyond, if aught be beyond. This I have affirmed the emblem, the simulacra of the supernatural trinity*. I expect to be told I have here taken coach in a cloud to conceal myself: Verily I have not; for I perfectly understand myself, and will take all the pains I can that the reader may understand me too. Heavens bless you, is a common phrase at parting with a friend, and is used by the Jews from their forefathers to this day: whether that expression may not now be dwindled into an unmeaning heathenish one, I will not say, but once it was not so. The philosopher who dreams of nature, in that part of it we are talking about, to be a void, will laugh at me for mentioning the material heavens; but his mirth would be better employ'd at his own ignorance, till he gets rid of it: for, the proof of the existence, and the description of the spiritual, or real heavens, are taken from the material ones through the whole scripture, where we are

* Job xx. 27. Ps. lxiii. 9. Heb. ix. 23. Dan. xii. 7. Deut. iv. 26. 2 Chron. xxxii. 20.

are perpetually referr'd from the latter to the former, which we should not be if the latter were a void.

Job speaking of the hypocrite, says, the שמים heavens shall declare his iniquity, Job. xx. 27. The psalmist says, they set their mouths against the שמים heavens, Ps. lxxiii. 9. The man clothed in linen upon the waters of the river, lift up his left hand and his right hand to the שמים heavens, and swore by him that liveth for ever and ever, Dan. xii. 7. And for this cause Hezekiah the King, and Isaiah the prophet, the son of Amos, cried and prayed to the שמים heavens; and Jehovah sent an angel, 2 Chron. xxxii. 20. Compare 2 Kings xix. 14. Is. xxxvii. 14. and you can have no higher conviction, that שמים heavens, in the first, is Jehovah in the two last places; I have sinned against heaven and in thy sight, Luke xv. 18, &c. If I am to be talked off here with a figure, I hope to be able to cypher that.

The translators have in these and many other places, taken very unwarrantable liberties in rendering Hebrew plurals by English singulars, and vice versa. If this were admitted in social life, it would make fearful havock: nor is it to be doubted but the consequences have been more tremendous by admitting it into divinity, in translating a revelation from God. If a lawyer should take this liberty in translating a deed or will, abuse our understandings, and transfer or lessen our property thereby, what should we think of him? The translators I doubt not, did it without seeing the consequence: but the man that will continue thus to mutilate and transform the great charter of Heaven, would he scruple to mutilate the great charter of the kingdom? No. And were our lives, properties, and liberties to depend upon such a commentator, would he hesitate one moment about betraying us?

us? No. We cannot charge a higher fraud than this upon the Papists, or upon their spawn the Quakers. All this is owing to the pride of those who value themselves upon their stock of rabbinical and classic learning, and to the vanity of our whimsical rationalists; tho' it is a truth known to every one who knows any thing of the matter, that a man may as well understand and teach music without the gammut, as divinity or philosophy without the Hebrew language. In that language we find various plural names and epithets joined with his singular name יהוה Jehovah; and the last plural name שמים Shemmim put, interchangeably put, for יהוה Jehovah; that is, the name of the trinity in nature, the material heavens: and, by analogy, when apply'd to the divine Being, of the supernatural trinity, this (Jehovah) the name of his undivided essence. What will our Unitarians object here? The impropriety of the Hebrew language? The idiom of it? The ignorance of the inspired writers? The unfaithfulness of God, and his design to deceive us? The rectitude of our natural abilities to correct those blunders, and supercede God's revelation? or what? If the inspired writers were ignorant, that God who taught man knowledge and language was not, and his faithfulness is as the everlasting mountains: the propriety of the language and its idiom, is founded on the natural works of God: and the stability of nature must fail ere the propriety and idiom of the Hebrew language can deceive us, or be impeached with obscurity or deficiency: and, if our natural abilities were so perfect, we needed nought else to guide us. What will they resort to next? Why, notwithstanding all that has been said, their blindness and conceit is so incurable, that they conceive their reason so perfect, and their inward light so clear, as to discern that if the doctrine of a triune God be contained

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in scripture, it is no revelation from him; they know better, and will not believe it. This I have had from their own mouths. This is throwing the mask off, and telling us, they will have such a revelation as they like, or they will have none, and such a God as they like, or they won't own him. But to return to the שמים Shemmim. In the text above cited, we find them and Jehovah synonymous: we find them the object of Hezekiah's and the prophet Isaiah's worship. Were they (the King and the prophet) idolaters here? No. For, when they cried and prayed to the שמים Shemmim, [heavens] Jehovah heard and answered, and sent an angel, &c. We find שמים heavens, as above, when apply'd to nature, the name of a substance that exists, and cannot but exist in a triune manner. This natural substance the שמים has three names in the Hebrew scriptures; they also exist in three conditions, yet are but one substance. And since this is no fiction, it lies at the Unitarian's door to shew why, when it is apply'd to God, it should not mean a supernatural triune object. I affirm, for the reasons above, it does; and till they can shew I am mistaken, I shall insist upon the reasonableness of it, and censure their understanding for denying it.

Our Unitarians would do well to consider the inevitable consequences that must follow upon the annihilation of either of those natural agents, and in that case to determine what must become of the other two. If the elementary fire was destroy'd, what must become of the light and the spirit? If the light were extinct, what must become of the fire and the spirit? If the spirit were demolished, what must become of the light and the fire? If they are philosophers and not able to pronounce the fate of nature, upon the demolition of either of those three agents, they have no right to the name: for they
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are no judges of their mechanism, or triune agency; and all I have been saying to them is like reading a lecture in barbara and boroco to wild asses colts. If they have ears to hear I will tell them, the destruction of either of those agents would and must be the instantaneous dissolution of all nature; for tho' they are in three conditions, and really and identically distinct in their offices, they are but one substance. It is certain the elementary fire of nature is universal; that the light of nature, by which objects are rendered visible, is so too; and that the spirit of nature is not less universal than the two former. It is certain that they are in their nature imperishable, incapable of diminution or augmentation by any finite power. The light reaches from the sun to the extremities of nature, from the sun it issues in a quantity sufficient to fill a concave sphere, equal to the earth's annual orbit, seven times in an hour; and, since it is imperishable, unless annihilated by Omnipotence, we ask what becomes of it when it has pass'd this orbit? Can it flow to infinity, and for ever continue to flow from a finite body, the sun, without wasting it? And would not there be a surplus of light, and a diminution of fire in nature? And since it is certain that the spirit is the proper pabulum of fire, without which it is extinct in a moment, and that it will for ever rush into the fire, where fire is in action, we ask, What prevents its rushing into the sun, and becoming a pabulum to the fire there, and whether aught else has supply'd the sun ever since its creation, now near six thousand years? or how it happens then that all the spirit in nature has not been burnt up, or at least diminished long ago? Can it feed the sun and preserve itself? Can the fire supply the world with a constant flux of light, without being wasted or fed? strange indeed! Those are difficulties the strictures of the common philosophy will not solve. If I am told

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that all above the atmosphere is a void, that is not true: for, if so, I ask, what prevents the springiness as they call it, of the atmosphere, from rushing into that void? This is a difficulty their patron could never surmount. If a flood of light be perpetually flowing through that imaginary void, which is infallibly the case, I should think it as full as an overflowing river. Their subtle spirit will not help them here: for it is too subtle for them to understand, till they have recourse to the scriptures. Have they considered, that upon the joint activity of those agents, depend all the effects and operations of nature, the visibility of objects, the harmony of sounds, the sapor of aromatics, &c. the favour of salt, &c. that the use of our senses and faculties, the health of our bodies, and our very beings, are connected with their complexion; that in proportion to their just temperament in our habits, we are in health, and in want of that just proportion, we grow sick and sink into death. A certain illuminated mystic could tell the world, the stars were the engines of God's omnipotence, by which he wrought all his wonders. Who told him that, I cannot tell. How the omnipotence of God is actuated, I pretend not to tell: but sure I am, that all the mighty effects in the vast expanse, on the earth and under the earth, and in the three natural kingdoms, are brought about by the instrumentality of this amazing triune fluid; storms, tempests, thunders, lightning, meteors, hail, rain, frosts, snow, and ice; the astonishing phenomena of electricity, magnetism, gravitation, earthquakes, vulcano's, &c. fruitful seasons, blasts, and mildews, dearths, and famines, in the vegetable kingdom; the rarity and density in the mineral kingdom, the particular properties, and peculiar qualities of the metals and minerals, are from hence; and all the changes that can be made, and all the operations that can be performed upon them, are like-

likewise from hence. Our culinary and foundary fires and their effects, our lighted candles, every flash of gunpowder, &c. &c. and, in short, all nature, and every part of nature, stands out with a glare of evidence to testify those truths, and confront the gainsayer. The attempts of the antagonists to turn this into ridicule, won't affect me at all, the sneer must fall upon themselves amongst all wise men, and what others think of me, gives me no concern.

“ The above type, the שמים Shemmim, is so
 “ expressive of the original, that it is impossible to
 “ evade it; and conveys the great mystery of the
 “ trinity to our understandings by ideas of sense.
 “ The unity of the essence is exhibited to us by its
 “ unity of substance; the trinity of persons, by its
 “ trinity of conditions, fire, light and spirit.
 “ Thus, its one substance in three conditions, shews
 “ the unity in trinity: and its three conditions in
 “ or of one substance, shews the trinity in unity.
 “ And in this material created trinity, as in the
 “ exemplar, none is afore or after other; but the
 “ three conditions, as the three persons, co-eternal
 “ together and co-equal: for let philosophers and
 “ reasoners consider air in the action of fire, and let
 “ them tell me which of its three conditions, fire,
 “ light, and spirit, exists before or after the other;
 “ or which can exist without the other two. And
 “ as God has created and framed this type the
 “ heavens, into a machine capable of supporting
 “ themselves mechanically, by perpetual motion
 “ and circulation, in imitation of perpetual life, and
 “ of communicating motion and so life to animal
 “ bodies; this is a type of the life they, the essence,
 “ have in themselves, and also an emblem and
 “ type of that life they, the exemplars, have given
 “ to the soul, and an emblematical earnest and

“pledge, that they will give it to the immortal
“bodies of men hereafter.”

When our Unitarians have philosophy enough to understand the mechanism of nature; or skill enough in the Hebrew language to form one rational objection to the account given above, I will congratulate them, and be their disciple: but till then it would become them to be less dogmatical, and more modest in their censures; for surely no man has a right to judge a matter without premises, nor to censure what he does not understand, unless he is sure the author does not understand himself; and that is not the case here.

It will be, therefore, a poor shift for the Unitarians and infidels to say they don't understand me here, when every gentleman of real learning and reading will understand me at once. The Anti-trinitarians are, therefore, at liberty to wink as hard as they please; to wrap themselves in clouds and darkness, and rejoice in the imaginary splendor of their natural light; but a piece of charcoal, were it rational, might with more propriety, boast of its internal, inclosed, dark, and less mischievous smoke. If they object that all above is wide of the point: as that will be putting the plummet of their understandings into my hands, I shall then presently be able to shew how shallow they are. The moralists have confounded their law of nature with the light of nature: by the light of nature the ancients meant the material light, by which objects are made visible; and as that pervades and actuates all things, they spoke of it in the highest terms; the cloudy moderns, mistaking their sense, and to gratify their own pride, to support the imaginary dignity of their natures, have transfer'd it to the mind, and blended it with a phantom, which they call the law or light of nature, and set it up against the revelation of God. By much such
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another blunder as this, another set of ignorant cheats have set themselves to draw circles to conjure in, and studied to bind the devil, and lay him in the Red Sea, &c. But, by a worse blunder than an attempt to chain the devil, the Unitarian has really let him loose. For, to avoid the doctrine of the atonement of Christ, which is absolutely founded on that of the trinity, he has devised a scheme to propitiate for himself; by setting his moral obedience against his moral deficiency, and making that the term of his acceptance with God. This is a crime for which it is hard to find a name.—This is not being moralists by principle, but moralists by trade; or, it is trading in morality, and bartering it with Heaven for its treasure, as men pay money to or barter ware with the merchant, for property; it is making it the payment of a debt, and alternately taking fresh credit; and who, I pray, scruples to be in debt to pay next week, or next month? But this kind of morality admits of robbing for burnt-offerings; of shaving close, and grinding the face of the poor all the week, to be very charitable on a Sunday. I have known a moralist of this stamp, who by conforming to a round of devotion, and putting a little money into the plate held for charity, has wiped out the remembrance of all past sins, and began to sin upon a fresh score; and paid that the same way. I see not how this differs from being a saint and a devil by turns. A very dangerous principle to introduce into society as the rule of our manners. I have known of those hucksters in morality aim at keeping their accounts with Heaven, somewhat like the Italian merchantile method; they had a pin-cushion scarlet on the one side, and black on the other: for every devout or good action as they deem'd it, they stuck a pin on the scarlet side; for every gloomy thought, or bad action, they put

a pin on the black side : at night they settled the account, by telling the number of pins on each side, and carried over the balance to the next day, and sometimes found themselves in advance with Heaven : when they found themselves in arrear, they paid with promises and resolves for the future ; their whole estate, when they could keep it no longer, they left to build an hospital ; thousands of rams, and ten thousands of rivers of oil, the fruit of their bodies for the sin of their souls, &c. Is not this driving a pretty trade think you ? But what security have we here that the greatest moralist shall not prove the worst man ? for his sinning is only going in debt at a pinch, he proposes to be in advance presently. It is to be remembered he always audits his own accounts.

To observe the various methods made use of by those moralists to acquit themselves from an insolvency with Heaven, to atone for their sins, and lay in a stock of merit for hereafter, would urge the mirth of any man, if the solemnity of the matter did not restrain it. This sort of morality, as it springs from ignorance and infidelity, can thrive with malice, revenge, pride, covetousness, and every evil, bitter, abominable, and mercenary principle in the heart. Those are the genuine moral effects upon the temper and life of the insolvent sinner ; yet he can thunder for a moral law of nature, the moral character, and the right of private judgment, and, with a fawning devotion and a false charity, strut in masquerade, and challenge the whole world to arraign his faintship. This is not a scheme worked up to serve a turn, but is the real state of the case ; the nature and root of all the morality in the world, not founded on, or springing from the doctrines of the gospel, wrought into principles in the heart. The former is a glaring vanity, a false speculum for
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fools to conceal their deformity ; the latter a substantial reality, flowing from the simplicity of the soul, from the affection of the whole heart ; it is the beautiful companion of heavenly wisdom, the inhabitant of the heavenly heart, who loveth God and all his creatures much, because God hath forgiven him much. Convinced that God hath loved him, for his sake he loveth all God's creatures. He is benevolent, beneficent, ready in every good office, in every action, to do good with a cordial good-will to his friend or his enemy, and to prevent every mischief in his power. So far from rooking, grinding, and oppressing his fellow-creature for a little pelf, that if he has any anxiety, it is because his capital is not large enough to relieve their distresses, and increase their happiness. These are the moral effects of the gospel doctrines upon the life and temper of a gospelized man, and will always be admitted as the criterion of their goodness and truth. In these consists the true imitation of Christ Jesus, in his moral character : this is the god-like spirit and morality of the gospel : this is the princely spirit of a truly moral man : this is the morality we plead for, and make the criterion of doctrines, while we cast the former, with all its clustering plagues, to the bitterns. Let no man, therefore, charge the orthodox with not preaching morality ; for this is the noble morality they preach ; this is the heaven-born virtue they inculcate : a virtue, the brilliancy of which dazzles the eyes of the fordid mole, the pelfish wretch, the selfish gripple, the earth-born moralist, who knows no God but gold, nor any devotion but in getting and saving it, and idolatrously trusting in it ; whose sooty soul pays the same adoration to it in his iron chest, as if cast into the form of a calf, and he worshipping and bowing before it. The stupor and infidelity of this man's
mind,

mind, let his pretences be what they will, renders him incapable of restraint, prompts him to prowl for more property, to use his talents, his learning, &c. as monkeys do flails, to do mischief, and laugh at it; indeed, to conceal their destructive designs, they plead and roar for a superficial morality, and a hypocphant charity, overlooking the true root of both; unbounded in their wishes, nor able to determine when they have enough. The revelation of God, wherein more than an equivalent, even infinite riches, is proposed to the mind, to engage it to decline this evil, covetousness, is by those Pagans in masquerade trampled upon and extirpated. To expect a fair hearing from such, or to dream of a reformation in doctrine or manners from men thus enveloped in covetousness, and fallen into a delirium, is like expecting lions to keep Lent, or to live upon grass in sight of the sheep-fold. The language of those masqueraded infidels is, let us take care of ourselves, and make the most of this world, for we know nor believe any thing of the next. These fools have said there is no Elahim, therefore are under no law but what they frame for themselves. In this snare of their own making we leave them, with the highest confidence, that their homespun systems of doctrine cannot disentangle them, nor their natural light lead them out of it.

POST.

P O S T S C R I P T.

*To the DUNCIAD, the BEDLAMITES at large,
the Critical and Lunatic REVIEWERS.*

S I R S,

MY confidence in your swollen abilities prompts me to think you will not thank a man of my size, when he tells you, he loves you; nor for addressing you: yet may you thank yourselves for it; for you taught me this familiarity: what unprofitable affections you have purchased, this performance will discover. I have long been your pupil; and, if I have herein approved myself to you, it will perfect my ambition. I value nothing but, what the truly learned are enriched with, judgment and candour: how far you are enriched with both, the public must judge. I have huddled up a lesson for your spare-hours; it was born in such a season when I did not so much labour as play. If my patterning after your illustrious example, in the liberties you have taken, has carried me beyond my cue, it is, you know, a trespass very ordinary with me. Truth cannot be urged with too much spirit, so that I have not sinned with respect to the thing itself; but the danger is, that my manner of treating you may be deemed to fall short of that reverence I owe you; of this you yourselves are the best judges; for you have read volumes enough to have made the inhabitants of a continent wise; or to have foundered their understandings. You have not only read, but seen the vanity of the world, the vanity of books, the vanity of bawling it over your neighbours, &c. so that if

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you

you are not wise, it must be owing to a fatality. This must be the case with you or myself : for, you have been these five years past, censuring and correcting my folly ; but, wonderful to tell ! I am not mended, and ye are grown worse.

It was a quere with Solomon, and argued the supremacy of his wisdom, What was best for a man to do all the days of his vanity, under the sun ? If I have been so happy as to find that out, it has been by retrogradating your steps.

I am not going to jest with you ; but to treat you with a freedom, equal to that sauciness with which you have treated your superiors : and, as you are not superior to me, as a member of society, I have a right to do so. I had, indeed, some debate with myself about this matter : but Homer's battle of the frogs and mice had the same pen with his Iliads : such a descent I hold it, to contest with lunatics, after the delivery of incontestable truths. The readers will observe, therefore, that if I administer bitters to the Reviewers, it is in a pill, not in a passion, and when they know the stubbornness of the disease, they will commend the physic. I hate them not, any more than a shepherd does his dog, when he knocks his teeth out, to prevent his worrying the sheep. We beat spaniels and setters, not because we hate them, but to teach them their proper business. If my discipline has this good effect upon the patients I have taken in hand, my end will be answered. My intention is not to put them to pain, for I would touch them tenderly, if their callosity did not render a contrary method absolutely necessary ; i. e. I would treat them as tame animals, if their dragons fronts did not forbid ; I would treat them as men of veracity, if they had not recorded their own l**s ; I would treat them as gentlemen, if they had not forfeited that character by their ill manners ; I would debate with them as learned men, if the traces of learn-

learning were to be found in their performances : but, when we look for those traces there, we are in the condition of the winged tribe, attending the Ostrich for instructions and skill, to build their nests. Instead of promoting learning, and restoring the true spirit of criticism, as they promised, they omit that, and fall scurrilously upon mens characters. Their grand plot seems to be against Christianity and truth, and to club their barren brains to demolish both. In this they act like Indian bush-fighters, who fire from their concealments, kill, scalp, and run ; or, like an Arabian banditti, who way-lay the honest traveller to rob him of his treasure : so they conceal themselves in darkness, to knock down and spoil every author, who dares write truth or common sense : and, as Scythian dogs bark at the moon, so yelp they at their superiors. I would distinguish the Critical from the Monthly, if there were any difference ; but as they are all of the same hue ; or, as they are an united cabal of the blackest black, incorporated into one condensed lump of darkness, roll'd anonymous to an entire Dunciad ; so, I shall treat them as one man. And who is he, I pray ? A name, a thing, and a nothing, a lunatic Reviewer, a malignant critic, who throws his javelins at random, and away to the clouds, from whence he hurls his thunder upon the first head that comes within his view, and, when he has wounded it, he grins. One would think he had been in the Gansa's litter ; that he had been transplanted by them to the moon, and the height had dizzarded him and rarified his brains, condensed till now : for, in unideal, cloudy sublimity, he obscures himself, but spreads a baneful, stinking poison all around him. But, come thou babbling domingo, thou classical dunce, gird up thy loins like a man, I will demand of thee, and answer thou me. Why hast thou taken thy creed from the

classics, and wreakest thy vengeance on every one who has any other? Dost thou understand the plan of the Heathen classic authors, that thou givest them the preference to Moses, the prophets, &c? Hast thou any conception of Christianity, as reveal'd in the scriptures? Or dost thou know it to be a cheat, that thou shootest thy Porcupine quills at it? Art thou acquainted with the frame of the languages in which it was wrote? or knowest thou the evidences upon which it stands, and by which it is confirmed? To those interrogatories I expect thou wilt have the modesty to answer in the negative, or hold thy peace. Art thou a judge of books? If thou art, why are the best exploded, and the worst recommended by thee? If thou art not, and surely that is thy case, why then dost censure what thou dost not understand? Why hast thou abused gentlemen of the greatest learning, of the greatest knowledge of men and things; whom the university of Oxford, and many of the learned world abroad, have paid a deference to, for their learning and integrity. Those thou hast treated with great insolence and ill manners. Why? Because they wrote in defence of revelation, and Christianity founded thereon; of which thou knowest no more than the wild as of the wilderness.

Hence I can have no quarrel with thee for myself; for thou hast ignorantly placed me in good company, amongst whom I rejoice the more for having thy curse. But how canst thou look mankind in the face for stilting and puffing Taoaltbob, and others, which I will name at a fit time? In the height of his holy frenzy he complains as if some of the over-boiling zeal of the Systematics, had scalded his shins; his charity urges him to revenge, and he spouts wild-fire at them. He seems to be a Mystic or a Quaker, for he has thrown a condensed gloom in upon us, from their dark fire world. Its noise
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and bellowing threatens worse destruction than he complains of, and its astringency only prevents its bursting. This grumbling stroller from Ephesus wanders and roams, and while his own Dianians are about him, vaunts and struts upon their stilts, roars like thunder, and breathes nothing short of universal devastation. He has been so unused to the light, that the moment he gets upon the borders of Goshen, it dazzles and puts his eyes out. He gropes and staggers, he reels and tumbles, like a man intoxicated. He is for confounding night and day, and making an evening, that then, like owls who catch mice in the dark, he might pass for one of the discerning few. This limb of the Dunciad seems to aim at unpope-ing the Pope, to take his seat, that he might have the whole power of persecuting in his own hands. After he has complained of galling yokes, systems of nonsense, ancient opinions, &c. and inveighed against every one; and every restraint to thinking, and doing what is right in his own eyes, pleaded indulgence for the same, and ignorantly commended the Quakers for this precious principle of theirs; he attributes the great event of the reformation by Luther and Calvin, whom he heartily hates, to chance, or to the power and politics of some great men, who happened to be in the same way of thinking with them. He next falls foul of the liturgy and its compilers, charges it and them highly, avers it retains the doctrine of transubstantiation, says it is the same mishapen, deformed and unfinished creature it was, and that they had only changed one Pope at Rome for another at Geneva; and with implacable malice and enmity against the Geneva Pope, blunders on, brandishing a two-edged sword at random, scattering fire-brands and death, and breathes more fury against all systems, establishments, &c. than ever I saw in their warmest defenders. Yet in his fury against systems, he justifies

justifies Servetus's system of the trinity, and avers it to be consistent with scripture. What is all this for? Why, to extirpate all establishments, articles, homilies, liturgies, creeds, confessions, catechisms, systems, and order, that he might cram his own down our throats. He is sadly afraid the civil magistrate should intermeddle in those matters; and, for fear he should be abridged in his free-thinking and acting, pleads the tenderness of his conscience.

He censures Luther, Calvin, Laud, Atterbury, Sacheverel, Bradbury, Pike, and Hitchin, for fools, tyrants, and papists; seems to put them all upon a level; and is extremely angry that their zeal is half so warm as his own. He next treats his reader with a forged quotation from Mr. Pike, and tho' he quotes the page, neither the words, the ideas, the sentence, nor part of it, is to be found in the book. The system hammer'd out at Westminster in the last century, does not please him at all; the authors were men of fallible heads, and more fallible hearts; that is, they were not so wise, nor so honest as Taoaltbob. That catechism, the articles and liturgy of the church of England, its homilies, &c. smell so rank of Christianity, that they all offend his delicate nostrils. This is the hue of the man, and those are his features whom the Dunciad has recommended for a beauty, and would persuade his reader he is a man of huge learning, candour, and strength of argument. A wonderful fellow he is, indeed! his name is Grimes, and the spleen which moved him to publish, is very well known. Now, Snap, if thou hast any honesty, tell the world whether malice similar to that which moved him to publish, did not excite thee to puff him off? I could multiply instances of this sort, where thou hast pencilled, and deceitfully painted the foulest figures, to hide their deformity, and palm'd them upon the public
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for beauties, or thou hadst not been an advocate for Judas Iscariot, in thy account of Macknight's Harmony, where the excellency of his moral character is shewn. But this is not all; I could produce as many more instances, where thou hast drawn thy black brush over the fairest performances, besmeared them to conceal their excellence, and present the world with a monster. Why hast thou mangled the fairest characters, and misrepresented the best books, till the public mistake the first, and their authors the last? Was it because thy restless and implacable malice could not bear the truth they wrote? What have Messrs. Pike and Hayward done, that they must quit their professions, and go to honest trades? When they are unfit for their present functions, we will turn them into Reviewers: but, if they prove such faithless bunglers as the Dunciad, we will toss them in a blanket, and break their necks: but, the first thing to do is, to get rid of those we have: this, I think, ought to be done by sending them to spin fishing-nets, as the only proper province wherein they might shine: but, if they make no better figure in that than in their present station, we will toss and scrag them too.

Why, Snap, should the dirty enthusiasts of Little St. Helen's, excite thy wrath? Dost thou go there? If thou dost, thou art a foul fellow: but whether thou dost or not, thou deservest to be flog'd for fibbing; for the people go there clean and well dress'd: if they did not, thou hast no business with it, as a Reviewer, and it is only an excursion of thy malice. But, if thou didst at all understand what an Enthusiast is, thou would'st know thyself to be more one than any that go there. Who gave thee the privilege of skulking in darkness, and bellowing out thine imprimatur, and thy non-imprimatur, yet canst give the public no true account of what the books contain? Dost know, Snap, what use rats

make of their long tails? I will tell thee, Snap, and here is a piece of Natural History for thee: when their maws are empty, and they are hunger-bitten, they use them as the Dunciad do their pens, i. e. they dip them in filth, and suck them for sustenance. When thou hast answered those interrogatories, I have something else to say to thee; but as thou art not worth my stay, will hasten to a close. I will not be an advocate for all the authors thou hast abused; for many of them I will; and, for puffing off many others, I treat thee with high contempt; and, till thy cubs creep out of their dens, and make themselves known, I must treat you all as the hirelings of a bookseller; the hucksters of infidelity; the pedlars of error; the brokers of libertinism; the promoters of anarchy and confusion; the bane of society, and a common curse to the public.

What a condition are we in, to have our divinity, philosophy, physic, politics, and morality, retail'd to us through such dirty hands, through such contaminated brains! This is worse than an Index expurgatorius from Rome, or from scientific cobblers, and scribbling Hebrew taylor; as dangerous as a Scale of First Principles from a rude and ignorant stocking-framer, whose stupidity had not been mistaken for learning, if our Snaps had not stuff'd him with straw, and set him in a blaze.

They are like a family totally tainted with the yuke, the leprosy, or the plague; they languish under dangerous symptoms: nay, diseases similar to those at full height, domineer over them. If the contagion had only seized a few, its spread might be prevented, by taking care of them in a pest-house, or in Bedlam; but, like the mange amongst a flock of sheep, it is communicable, and all that breathe in its baneful atmosphere are contaminated. The sick man is sometimes cured by gaping and swallowing; but the more he swallows here the worse,

worse, till the medicament be altered, and the man's judgment set right, for he is in a Mania.

They toss the word Enthusiast about, as if they knew the meaning of it: but, by their use of it, it appears they are as ignorant of it as a shepherd is of the twy-west point of the compass. They apply it to every man who, upon the highest evidence, believes the scripture, or professes Christianity. This man cannot be an enthusiast; but, the fool who rejects the scripture and Christianity for a law of nature, or for a Roman morality, is the very man; and here I give our Snaps the preference. For, if I were limited to an orchard, and mistook the tree for the apple; instead of being nourished by the apple, I might be choaked by the timber. The mistaking one thing for another, the substituting the fruits of Christianity, or a heathen morality, for Christianity, has been as great a mistake, as it would in transplanting, to mistake the branches of the tree for its roots; and, how preposterous it would be to see a forest of oaks, &c. planted topsy-turvy, I leave the Dunciad to judge.

If the transcendent asses think themselves roughly treated here, they may take what vengeance they please: but let them remember, they have without reason, treated their betters with fouler manners. Their consciousness, if they can think, and their pride, it is presumed, will prompt them to pocket this quietly, in hopes the dirt they cannot wipe off, will wear out; but, in this they shall be mistaken, till I have stopt or cured their sauciness. The impudence of those patrons for scandal, has prevented many a valuable performance seeing the light; while they prompted night-birds and crawling worms out of their obscurity, to annoy us; for these they have encouraged: but if an author wrote truth or common sense, from their beginning, at him—

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DISSEMINATION

THE

SUPPOSED EXISTENCE

OF THE

MORAL LAW OF NATURE

AND

THE TRIUNE GOD

THE TRIUNE GOD, OR THE MORAL LAW OF NATURE, AS IT APPEARS IN THE SCRIPTURES, AND IN THE REASON OF MANKIND. BY J. O. WARD, D.D. VOLUME I. LONDON: J. O. WARD, D.D. 1841.

To the Right Reverend

The Lord Bishop of *OXFORD*.

MY LORD,

THAT your Lordship may know what kind of a man it is that writes to you, I must beg your Lordship's indulgence to inform you, he has read the writings of the Cabalists, Mystics, Alchymists, Mythologists and Deists, and was greatly bewildered thereby; but most of all by the answers to the last: for he received more damage by the lame defences of Christianity, than by the shrewdest attacks of its enemies. Thus obscured, he quitted his course of reading for the moral and natural philosophers, and the modern commentators of scripture: they bewildered him ten times more; the philosophers taught a lie for truth; and the commentators granting more than the moral philosophers asked, and finding their own artillery turned upon them, and

themselves nearly demolished, were forced to go over to the enemies camp. The author was an enquiring spectator till past the forty fifth year of his life; nor knew who was right or who was wrong, but was strongly inclined to conclude they were all wrong; because he could not conceive an infinitely wise God would create a world of immortals, and leave them to grope thus in the dark. He is a man of a common share of that common sense which is to be found in the revelation of God; but he could never conceive the word of God and his works could disagree; that their disagreement once granted, there ends all certainty in divinity and philosophy for ever. To see and be able to demonstrate this agreement, is the height, the summit of learning; and all learning that has not that tendency, or leads from that, as it smothers the mind in ignorance, so it plunges its professors in immorality. Those, therefore, whose earth-born, homespun schemes, and whose skill is employ'd to destroy this divine and salutary connection, by setting up a standard of natural philosophy, which puts the control upon common sense and the scriptures; a standard of moral fitnesses, and making revelation stoop to it; a law

law of nature as the foundation of Christianity and the revelation of God, I cannot help comparing to Owls, who arraign the Eagle for blindness, and in the twilight try him at their own bar. How far this has been the case for more than seventy years past, and continues to be the case still, and that the fruits of it have been a deluge of immorality, shewing itself in corruption, perjury, subornation, drunkenness, debauchery, bribery, Gomorean wickedness, infidelity, and every conceivable abomination, till vice is reduced to a system, and gloried in, your Lordship cannot but have observed. And, as it is much in your Lordship's power, and is your proper province, to lead us out of this gloom, I doubt not but you will exert yourself to restore us to the light and liberty of the Gospel, by starving those weeds in God's vineyard, and thereby save a once glorious kingdom, now sinking into the grossest Heathenism.

The author has conversed in his time with a great number of learned men, and, for more than twenty years past, never forgot to inquire of them concerning those moral fitnesses the Moralists make such a rout about, and concerning the moral law of nature : the former appears, upon the most exact enquiry, and
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upon the highest evidence, to be only a jumble of fooleries which our infidels have got into their heads, without knowing what to make of them. The latter, by the same inquiry, and upon the same evidence, appears to be an high-sounding word, that means nothing ; a phantom, that has no existence but in the brains of men, who never knew what it was to think ; a blast of wind, puff'd at the revelation of God ; a stinking vapour, rising from the bottomless pit, to extinguish the light of the Gospel. The Author presumes upon his being a competent judge here, and that he can distinguish between the truth and falsity of any thing in the written revelation of God, and a learned conjecture about it ; between reason and romance, between truth and a fiction. He has cast off many of the prejudices of his education, and hopes he has embraced no dangerous ones in their stead. He presumes, my Lord, that the written revelation of God was given to be the rule of our faith and manners ; to restrain the exorbitance of our appetites ; to curb our enthusiasms ; to regulate our waking dreams, &c. And, since the happiness of each rational creature consists in his nearness to God, it is inconceivable to think the doctrines of his revelation should
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not effect this end better than a whimsical law of nature, and a slippery fitness of things, which every man makes unfit as soon as he dislikes their fitness: mens wranglings about right and wrong, wars, law-suits, &c. their distressing each other about a little property, are too solemn proofs of this. And, since the happiness of the individual is interrupted while he is in full career after any temporal good, or anxiously afraid of losing it; since there is no peace to be had below while the man has any thing to hope for, or any thing to fear below; that the peace of the mind depends upon a submission to, and an acquiescence in the will of God, in his choice of that lot for us, as the best in our present circumstances; and since it has pleased God to give us an explicit revelation of his will, for the rule of our thoughts and actions; can the policy of hell devise any thing more contrary to our peace and happiness, more likely to alienate our minds from that revelation, than to put an imaginary system of natural laws, moral fitnesses, &c. into our hands, and persuade us to judge of, and set them up as our directory? Is not this burning my master's instructions, and then surmising what business he would have me perform, and how I shall execute it to please him? How would this be approved of in a
politic

politic government? The scripture is the only rule to direct us to walk in paths of peace, and perform an acceptable obedience to God. This no Christian is at liberty to deny. Is it not then audacious to introduce a succedaneum of natural moralities, &c. of our own contriving, to supercede the scriptures, to infringe or enlarge the limits prescribed in them, respecting the doctrine of faith or morality? I think, my Lord, I am not mistaken here; nor have I miss'd the point; for, if we have an in-born, natural law, (and if it be not in-born it is not natural) if our reason can direct us, the scriptures may puzzle, perplex, and put us out; but they cannot help us. That the law which God has given us is suitable to our nature in its original perfect state, no man in his senses will deny; yet, I think no man in his senses will, because of that, call it a natural law; for, it is against, and contrary to our present natures.

The notion of a religion without an external directory, is similar to an arithmetic without numbers, or to a blank common-prayer book, and leaves every one to the natural brutality of his own wild and wicked imagination, and must, and will eventually terminate in the total overthrow, and prove the destruction, of any kingdom, church or
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government in the world. To talk of government in church or state, without religion, true or false, or to keep up that religion without an external rule, is a dream, a dangerous dream, to be rejected by all wise men. As men advance into a false religion, so far is government weakened, unless kept up by tyranny: for false religion is irreligion, and disposes men to cast off all fear and reverence to governors of every kind; and tho' your Lordship will anticipate me here, every one will not: I infer, therefore, that Deism is the most dangerous plague that ever befel this kingdom. We think when an Englishman turns Papist, his Majesty loses a subject; if that Papist turns Deist, he gets a rebel, subject to no law but by constraint, and hardly then.

I have for many years carefully observed the gradations of infidelity, and have seen many a man who had had a religious education, and fear'd to behave ill, by first hearing one then another Deist in masquerade, in a little time cast off all religion, commence libertine, plead the right of private judgment, that his tongue was his own, and utter things I chuse not to insert here. *Nemo repente fit turpissimus*. Your Lordship well knows, all these tendencies to evil should be check'd in the bud. I have heard one of those animals, at a
a pinch,

pinch, declare he thought it no more crime to kill a man, than to kill a cat. The first appearance of this temper I have seen shew itself in doubts about the authenticity of the history of Moses, and the origin of his laws ; whether he did not pick them up from the Heathens ; then his character goes ; then those of the after-Prophets ; then of the Apostles ; then Christianity and all revelation. Sometimes it begins in doubts about the doctrine of the Trinity, and, tho' that is the doctrine of the church of Rome, and of all the reformed churches, of the church of England, and of the PROTESTANT Dissenters, those wiseacres, upon their wonderful discovery that number one is not number three ; and that number three is not number one, exult, and, like the cuckow, voice it round the country, and without knowing more of the matter than the cuckows on the trees, fly in the face of scripture, the religion of their country, and the informed reason of mankind : they proceed to deny the atonement, set up to save themselves, deny the depravity of the human nature, dispute the fall of Adam, deny that he was the first man, wrangle for a black pair, aver Moses knew nothing of the matter, that the Prophets were fortune-tellers, the Apostles cheats, Christianity a deception, Religion priestcraft, Revelation a dream,

dream, commence libertine infidels, and plead for a moral law of nature. This is the general state of the manners of the age, a very few who have not bowed the knee to Baal excepted. If your Lordship conceives I have dash'd the mess with too much bitter, I assure you I have greatly under-seasoned it.

If the beasts of the wilderness had language, it would not be strange to hear the lion, the tyger, hyena, &c. plead the law of nature in justification of their ravening brutality; to hear the fox, otter, stote, &c. plead the same for robbing hen-roosts, folds and fish-ponds, and for sucking our eggs; there would be propriety in this: to hear a boy at the dancing-school affront old Hobble for hurpling, and for not having dances naturally pourtray'd upon his heart; to hear an old war-horse affront Dobbin for not having his exercise by instinct; to hear a chattering jack-daw affront the inhabitants of the spray for not having language wrote on their gizzards, were not wonderful; but to hear a MAN vaunting the naturalness of what was whipt into him at school; to hear one whose actions place him in the predicament with brutes, pleading the dignity of his nature, is the highest piece of ignorance I ever heard of. When I hear thieves, robbers, pyrates, murderers, tyrants, &c. boasting of their

pedigree, or others valuing themselves upon having a crook'd back, or for the loss of their nose by the foul evil, what must I think but that their heads are wrong?

A few years ago I published a Creed, founded on Truth and Common Sense, &c. in which I exploded the law of nature, natural conscience, and the moral sense, and kick'd them off the stage. I knew not then of one man in the whole world that would not blame me for it, and was in expectation of opposition: but presently I received the thanks of divers learned men, whom I knew not, and the assurance of others, that if opposed they would stand in the gap: thus it rested, at least without doing any harm, except that, by the report of many, it kill'd Dr. Foster, and, but for that disaster, I was pleased with my performance, and so I am still; but much more so, when I find the learned Dr. Leland, and many others as learned as he, raising the funeral pile, to consume and evaporate those ghostly phantoms into the expanse, rendering their consistence and resurrection for ever impossible.

When a young duck, &c. needs instructions to swim, and her instinct, her law of nature fails her to swim naturally, I will acknowledge we may have a moral law of nature, and yet stand in need of instructions to bring it into
exerc-

exercise ; nor know how to regulate our manners without teaching ; but till then this moral law of nature appears to me to be the greatest absurdity, the highest contradiction to common sense I was ever witness to. Nor can I forbear to express my surprize that any man who ever thought or reasoned in his life, could suffer such a dream to enter into his head ; or how a Christian can insult his Maker and Redeemer in so gross a manner, for giving his doctrine, laws, precepts, ordinances, &c. to us in a written record. When this method of reasoning can be shewn to be inconclusive, I promise to become a very tractable Quaker, or rather to put myself under the protection of his Holiness, under his guidance. The doctrine above is correspondent with the frame of our natures, will stand the test of all the learning known to mankind, and is the plan of scripture ; and when I depart from that, I have no right to be call'd a Protestant.

This imaginary law of nature once fixed in the mind, farewell to liberty, religion, property, and every thing worth having ; for it is a true levelling principle, by making every man a conceited judge for himself, of the fit and the unfit, of right and wrong ; for, upon his own principles, he is not to be subject to any other law, nor answerable to any but himself

self for his actions ; and, if he may infringe, extend, or supercede ad libitum, the revelation of God, he may much more easily take that liberty with human laws, and, like the Quakers, with the aid of their inward light, deem the vilest crimes not only innocent, but virtues, and will never fail to strike the balance in his own favour ; besides all this, it fixes a man in infidelity at once, and, in proportion as it springs in the mind, is so far a progression to it.

To hear the duties of natural religion taught from the pulpit, is of a piece with going to a fisherman to be instructed to catch fish, who, instead of that, teaches us to catch tod-poles, or for a fish gives us a stone. Such is the state of our learning and divinity at this time, a few instances excepted.

It must assuredly be a very obscure law of nature, whose professors need instructions to know what it is, and still more, to be guided by it. This carries contradiction in its front, and he must be a man of a very weak head who cannot see it : The last year's politics give us the highest proof what the principles of the pretended law of nature are ; for, I suppose no man will have the face to say the executors of them were guided by scripture : sure I am, he who affirms it ought to be keel-hauled. Let

us look to Versailles, to Vienna, to Saxony, &c. &c. and ponder whether a scene of action springing from the innate baseness of the mind, and executed voluntarily, without instructions, check or remorse; such, for instance, as plotting against innocent neighbours, breach of treaties, ingratitude, breach of trusts, plundering, scalping, killing, sale of countries, and, when detected, bribing to escape the bow-string, appear not more like branches of the law of nature than the politics of Nehemiah and Daniel; these were train'd up in the law of their God to behave with integrity to their masters, to hate covetousness, delays, &c. &c. &c. to be active, vigorous, frugal, watchful, and careful to prevent every disaster. This was the fruit of long discipline and divine skill, and, surely was not attained to by the law of nature. How far their plan of politics has been adhered to in this enlightened age, every man can judge as well as I; but every departure from this model, in this blaze of natural light, and while the law of nature has been invigorated by instruction, and its pretended first principles inculcated with the utmost energy from the pulpit and the press, bespeaks its weakness and its worthlessness.

Your Lordship will not conceive of me as an Enthusiast or a Methodist, for I am a true
Pro-

Protestant, a sincere friend to the written revelation of God, and a cordial well-wisher to the true church of England as by law established: therefore no man is at liberty to construe this as written to affront your Lordship, or any other man. If it be enquir'd, what sect I am of? I answer, I am a Christian, and ardently wish the welfare of all my fellow creatures. And that your Lordship may be enabled by your Lord and Master, to exert yourself to stop that deluge of infidelity that has almost swept us away, and hurl'd us into grossest prophanity, Paganism, &c. That your Lordship may long live, and your labours be blessed for that purpose, is the warm wish of

MY LORD,

Your Lordship's most humble,

And most obedient Servant,

J. D.

A

DISSERTATION, &c.

HAPPY would it be if men would forbear writing till they could publish something for the benefit of their readers ; nor ever leave any thing unreasonable or false upon record : he that aims not at the first, and to avoid the last, is not an honest man : nor while he neglects the word of God, or his works, or sees not their connection, will he be ever fit to teach divinity or philosophy. The evidence for the former will be concealed ; and though he may seem to have nature before him, he goes not the right way to apprehend her ; he is still in a chace, but will never overtake his game : for while he conceives God and nature aliens, his word and his works contraries, he may traverse the whole *Encyclopædia*, wrangle about problems, state his conceits, digest them into exact method, divide, distinguish, &c. and all to as little purpose, as to sow his corn-fields with metaphysical grain, or skipping the phantom circle with the fairies : it will leave him hungry, as the old philosophical dragon, eating his own tail.

There is no philosophy which has perfectly united God to his creature but the christian ; wherefore it is the only true philosophy, and the only true religion ; for without this union, there can be no spiritual or eternal life. This union was perfected by the wisdom and power of the triune God in the hu-

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manity of Christ, into which an influx of immaterial power was poured. He himself, in whom the fulness of the Godhead resided, acknowledged and confirmed this in the flesh; for when the diseased touched his garment, though the press was great, he questioned his disciples who it was, for that he perceived virtue was gone out of him. Had those points been adhered to, and the world not been plagued with a nonsensical law of nature, which its abettors cannot define, they had never heard of me as an author. And when I was crept out of my obscurity, I had stopt, had it not been for the wonderful, the reverend Mr. Caleb Fleming's letter of admonition to the reverend Mr. Samuel Pike. When that came out, it was extolled by his friends as the greatest blow that had ever been given to what the primitive church, from the time of the incarnation, had, and all the reformed churches have since, esteemed the doctrines of revelation: but when they heard that remarks upon it were publishing, they softened their tone a little. Afterwards when the remarks appeared, it was rumoured Mr. Fleming would answer them. At the expectation of that, and my being the object of his notice, my ambition began to rise; I swelled till I was ready to burst with pride; I started in my own conceit six feet in stature at once, and thought myself as tall as a cedar: when, upon waiting, I found his cannon nailed, his arsenal empty, and that his allies had nothing left except a few stink-pots*, and a quantity of scavenger's dirt, which they threw at random; and that the baffled malignants were blocked up; an ecstatic rapture succeeded, which made me half as lunatic as the Reviewers. These had puffed Mr. Fleming off, as if he had been an Addison

* Vessels filled with noisome combustibles, which they throw into ships to poison or suffocate those whom they cannot otherwise conquer.

dison or a Steel, and taken him under their protection ; and to keep him safe, they shouted and yelled, they barked and howled, to frighten his antagonists if they could. Some of his friends, who think themselves sober, pronounced me a madman for meddling with him. I am glad it is the only instance of madness they can charge me with, and that it lies not at the door of my learning. Notwithstanding that when I considered that besides having stitched up Dr.—, hem'd in Dr. Foster, and sewed the Quakers into a poke, I had so ranted the two latter together, that to attempt to separate them, would be to tear them limb from limb, my joy boiled over. Nor was it at all allayed by the severe revenge Mr. Fleming and his devotees hurled at me, as boys hurl stones at a dog. They buffeted me with foot-bags, and then buffeted me again for being black, which I heartily forgive them. But I pass these matters not to wipe their dirt and reproach off, for it won't stick ; but for their sakes to reason soberly, in hopes they will have sobriety to attend to the two following propositions, and their proof.

I. The doctrine of a moral law of nature, is not to be found in scripture, and is contrary to reason.

II. The doctrine of a triune God is to be found in the scriptures, and is not contrary to reason.

The doctrine of a triune God, and that of a supposed natural religion, oppose each other at point-blank ; and as they are points of the greatest importance, it is hoped the reader will examine the evidence they stand on, with a gravity equal to that with which the author proposes to discuss them ; for he thinks himself here obliged to quit and avoid every humourous stroke of his pen ; and if the reader cannot proceed with composure, he begs him

to stop and read no further. Thus agreed, we proceed to observe,

That by the ignorance men are involved in, they are prompted to propagate the notion of a moral law of nature, and to affirm that christianity presupposes the truth of natural religion. By this they say the being of a God, his attributes, and the manner of his worship, is discoverable; and that by their conformity to this natural law, they shall be saved, and for their nonconformity condemned. In proportion as this is true, the necessity of an external revelation from God, and of a redeemer from sin, ceases. And notwithstanding the perpetual differences concerning virtue and vice, between heathen nation and heathen nation, and between the individuals of each from the prince to the beggar, the one stamping that a virtue which the other stamps a vice, and vice versa, while each is supposed never to have heard of a revelation, but to be governed by an invariable law of nature; and notwithstanding the vilest and most flagitious crimes in human nature have had the sanction of this law, and worn the guise of, and pass'd for devotion amongst the heathens, the quakers, &c. each led by the same law or principle under a different name; and since the papists, &c. by departing from revelation have done the same; how is it that the smallest share of common sense fails to convince mankind that the rule is uncertain; or that their abilities are naturally too feeble and depraved to understand it? Yet they pertinaciously maintain the perfection of the former, and the natural vigor and soundness of the latter. It is presumed the lowest degree of reflection is here sufficient to discover the cheat; and, unless the man has a pleasure in being cheated, to detest it. But they think they can support those dreams from scripture, and urge Rom. chapter

chapter the first, for proof, * “ That which may
 “ be known of God is manifest in them, (the Gen-
 “ tiles) for God hath shewed it unto them. For the
 “ invifible things of him, from the creation of the
 “ world, are clearly feen, being understood by the
 “ things that are made, even his eternal power and
 “ godhead ; fo that they are without excuse : be-
 “ caufe that when they knew God, they glorified
 “ him not as God, neither were thankful, but be-
 “ came vain in their imaginations, and their foolifh
 “ hearts was darkened ; profefling themfelves wife,
 “ they became fools, &c.” This text they pro-
 duce to prove their natural religion : but, four pro-
 pofitions arife from hence, which overthrow it ; as,

1. “ That God actually revealed to mankind the
 “ knowledge of his exiftence and attributes, το γινω-
 “ σκειν τε θεον εφανερωσεν.

2. “ That he directed them to bear in mind his
 “ infinite power, and glory, and goodnefs, by con-
 “ fidering the heavens, the work of his fingers, the
 “ moon and the ftars which he hath ordained, the
 “ earth alfo, and the fea, and all things therein.

3. “ That, thro’ the perversenefs and vanity of
 “ their hearts, they fell away from the knowledge
 “ of the true God, who giveth to all men life, and
 “ breath, and all things, and held the truth (the
 “ general truth that there is a God) in unrighteous-
 “ nefs, tranferring his glory to graven images, and,
 “ tho’ they ran madding after multitudes of gods,
 “ yet having no fear, no knowledge of God the
 “ Creator.

4. “ That, becaufe they were all guilty before
 “ God, and without excuse for this their falling off,
 “ who, from the awakening memorials of his
 “ power and g’ory, which in his creation he had
 “ fpread before them, might, if they had liked
 “ it, have retained, what they had from revelation

re-

* Rom. i. 19, &c.

“ received, the knowledge of the true Creator
 “ God ; therefore he was angry with them, and
 “ gave them up to those vile affections and cor-
 “ ruptions (largely described in this and the third
 “ chapter of this epistle) which were the natural
 “ fruits of their defection from him.”

Will any one now have the front to infer from this text of St. Paul, that the natural powers of man are capable of investigating the being and attributes of God ? And, is not the quite contrary to be infer'd from it ? I would leave the Hottentot to judge here.

It will be granted, our senses are not infallible, and that our reason is imperfect : this affords a demonstration that we want the help of revelation ; with that help, and not by the law of nature, we may discover the invisible things of God, as shall be shewn below.

From the revolt at Babel, downwards, while men knew the true Elahim, and that the material agents were the servants of Heaven, and not objects of worship, yet worshipped them, set forth at large Rom. first chapt. at verse 20, as above, when they knew God, &c. the Elahim ordered them to be destroy'd ; when their posterity became ignorant, by and after the confusion of tongues, they became objects of mercy, and had sufficient means and motives to leave attributing the powers to those agents, and pay them to the true Elahim, and, consequently, to leave off committing those breaches of duty in society, which this had drawn them into ; and then, performing those natural duties would be acceptable from them, as the scriptures declare.

“ The intent of the precepts of the Christian re-
 “ ligion, was not to settle exactly the bounds be-
 “ tween virtue and vice, with a, so far you shall
 “ keep from vice, and so far you shall advance in
 “ virtue, and no farther ; but to distinguish the
 “ one

“ one from the other, and leave it to every Chri-
 “ stian to keep his actions at as great a distance as
 “ possible from vice, and to extend them to the
 “ highest degree of virtue possible, by faith and
 “ love.—God requires the heart, the affections,
 “ that is, the reasonable service. Holiness compre-
 “ hends all, from the lowest degree, to perfection.”
 So that other text which they drag in to support
 their phantom, their natural religion, is not for their
 purpose, Rom. ii. 14. “ For when the Gentiles, who
 have not the law, do by nature the things contained
 in the law.” It is to be noted here, that this is not
 the reading in the text, but thus; “ For when the
 Gentiles, who have not the law by nature, do the
 things contained in the law, these having not the
 law, are a law unto themselves; which shew the
 work of the law written in their hearts, their con-
 science also bearing witness, and their thoughts, the
 mean while, accusing, or else excusing one another.”
 He that can find the law of nature in this text, must
 have better eyes than ever I shall have. If the
 Gentile world had had the law of nature written in
 their hearts, the apostle could not twice have pro-
 nounced, that by nature they had not the law; for
 no man ever supposed they had the law or doctrine
 of revelation naturally written in their hearts. It
 is very extraordinary, that the apostle, who had in
 the first chapter of this epistle, shewn, that the
 whole Gentile world were sunk into every con-
 ceivable abomination, were lawless brutes, earthly,
 sensual and devilish, should, in this chapter, prove
 they had a moral law naturally written in their hearts!
 The believing Gentiles, indeed, who had not the
 law, or, who had no law by nature, but the faith
 and love mentioned above, written in their hearts,
 did, (by faith) the things contained in the law—
 are a law to themselves — their consciences bearing
 witness, &c. When our moralists attempt to over-
 throw

throw this sense of the text, and to support their law of nature from it, they shall have a further account of it. In the interim, they are to know, that he who goes about to prove the existence of an innate moral law of nature from scripture, plays the scripture upon itself, or, rather, turns the artillery of the devil upon it. The Quaker's inward light, and such a law of nature, is the same wild chimera, and equally destroy the use and authenticity of scripture; and, if such an one be not a Deist, one would be curious to know how he differs from him; for deism and the law of nature is the same identical thing. The rabinical men, the classical tribe, who read not the scriptures in the original, are scarcely better judges here than moles are of astronomy. They have only the tradition of tradition from the Pagans, or the Talmudists, neither of whom can shew the sense of scripture, nor establish the law of nature; they have only lick'd up the drivel of the Heathens and the apostates, without knowing how they came to ruminate. They can, perhaps, translate the words of Homer, Virgil, Ovid, &c. but know no more of the author's PLAN, than the pen the author wrote with. They can, some of them, read Maimonides's Latin translation of the Talmud, and follow him in all his blunders, without being able to correct one of them; but this will not help them at scripture. But, before we quit the last cited text, we ask, in what law were the things contained which the Heathens did by nature? It could not be the Mosaic, nor the Judicial, nor the Moral law; for those laws contained none of the things they did. The worship and manners of the whole Gentile world put the full controul upon all those laws, and upon the things contain'd in them, unless those laws enjoyn'd every thing that was damnable, which God forbid I should believe. The Gentiles worshipped a false object, in a false manner; they had a multitude

tude of Gods, and temples erected to them, in opposition to all the laws and commands of God; they worshipped their gods by graven images, prophaning his name, and his sabbaths; murdering their parents, or selling them into slavery; sacrificing their first-born sons, and, 'till Mahomet's time, killing as many of their daughters as kept the number of males and females even, fattening, roasting, and eating many of them. Rapes, adulteries, fornications, bestiality, sodomy, thefts, lying, deceiving, &c. were the highest acts of their worship, and the best of their manners amongst most of them. A wicked covetousness, and a scandalous immorality, abounded in their manners almost universally. This is too well known for me to fear the controul of any man. They sacrificed hogs, dogs, cocks, &c. in opposition to the command of God; and, because the judicial law had forbidden the Hebrews to mix their seed in sowing their fields, to abstain from mixing their cattle in plowing, &c. and their garments with linen and woolen; the Heathens had their temples to the Mixer, and, in worshipping that God, they proceeded in their commerce, male with female, to the most abominable mixtures, and to others too detestable for common decency to name. It would take a volume to recapitulate the damnable opposition of the Gentile worship and manners to every law of God and society. Now, let the moralist tell me, if he can, what law it was that was written on the Gentiles hearts, or contain'd those things which they did by nature. If he replies, It was the law of nature; unless he can define it, I laugh at him, and treat him as an ignorant, as a perfect stranger to the scriptures, and to the history of the heathen world, whose worship and manners, as above, were earthly, sensual, and devilish, as opposite to every law of God,

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and of all civilized nations, as hell is to heaven*. It is confessed the Pagan world, whose forefathers had rejected the revelation of God, had, notwithstanding,

* Their politics and government are yet urged as a plea for their natural wisdom. Government supposes law; that supposes religion, without which it is a non-entity. Law and religion are co-incident, nor can the policy of man separate them; they flourish and live together, they dwindle and die together; nor can the one subsist without the other. We hear much of a state of nature; and, to shew the strength of the Pagans reason and their wisdom, it is urged, that mens mutual wants and necessities would drive them into society, and unite them naturally under some form of government; and that the wisdom of the Heathens appears in contriving those forms. This is mighty pretty, if it could be proved. But such babblers are call'd upon to shew in what age of the world this state of nature subsisted, and to give an instance of the form of government instituted in that state: when they think they have done that, it shall be shewn them, that government was originally instituted by God, previous to any supposed state of nature, and that the heathen nations carried off a blind tradition of that as well as of all they had besides. The African nations, where they kill and eat, or sell one another, bids the fairest for this state of nature of any that can be named. If this be what would please our natural moralists, it were to be wished they would all transport themselves to Africa: nor can I see what should hinder them, unless they are in hope of enslaving us here, or for fear the slave-trade should fail when they are all there. The near approach to this state of nature that is to be found amongst the American Indians, comes not up to their purpose; because it appears by all their customs and manners, that they are the posterity of the scattered tribes of Israel, and that government among them arose not from their reasoning and wisdom, but that they received it from their forefathers, their forefathers from the Israelites, and the Israelites from God. And, if they received the idea of government from God, much more that of worship, &c. The histories of all past times prove, that every law worthy that name was taken from the Mosaic system: and the more remote men are from that fountain, the more they swerve from that plan, the wilder are their systems of law and religion.

That politician who thinks to rule a people by the strength of his own genius, and to impress the observation of his laws upon them, without religion, instead of being a politician is a fool; and, instead of building up and establishing a kingdom, is destroying it. Ignorant as the heathen law-givers were, they were wise enough to know, that without religion of some kind, the people

standing, the idea of a God, and that he was to be worshipped ; but the diabolical rites of their worship declare aloud their natural ignorance of the
 C 2 object,

people would be rebellious. They profess'd religion, and, if they were not in earnest, had hypocrisy enough to make the people believe they were, and cunning enough not to let the mask slip, well knowing the people would not conform to their laws and orders, if it was known that they themselves aim'd not at conformity to the laws of their gods ; for they knew there was no catching birds in sight of the net ; that if they mocked God and things sacred openly, the people would mock them. The modern infidel plan of ridiculing every thing sacred and divine is, therefore, not only extremely idle, but it will effectually defeat every scheme such men can form for their own or the public safety, and must infallibly end in anarchy. To think of regulating the manners of the people by law, while the manners of the legislators are not regulated by the law of God, and the people know it, is the dream of a madman : Can we expect oxen to plow without yokes, or horses without gears ? No, they will roam at large, snort at their masters, and refuse obedience. It was to prevent this licentiousness in the people the Heathens pleaded the divine origin of their laws, the apotheoses* of their kings at their death, while others claimed that dignity while alive ; some pretended they had communion with the gods ; others, that they were their sons. This procured reverence and obedience from their subjects, and carried authority with it, while the moderns have lost it, by proclaiming themselves the sons of Belial. Hence the magistrate has lost his authority, and the people are swallowed up in prophanity, and running tantivy into destruction ; hence men are not obedient for conscience sake, but for the gallows sake ; but this will only make them vigilant for mischief, and eager for revenge and plunder when they can escape undiscovered. This artificial policy, void of religion, prompts men to set up for themselves ; they are all for rule, but have none to obey ; they would all be Kings, but, instead of subjects, find rebels. This is vox populi, but not vox Dei : But is not the voice of the people the voice of God ? No one ever said so till the devil, Daniel De Foe, and the republicans, promulged it, and from them, the mob. Follow them to Tyburn on an execution day, or associate with them on an election day, or herd with them when they think they have seized a thief, and got him to the horse-pond, and judge if their roar and sentence has the appearance of God's voice, or God's dictate. Whenever our property, liberty, or lives are at stake, we wish for a higher tribunal. The voice of the
 C 2 people

* Deifying of them.

object, and of the manner of worshipping him : nor will it follow, that, because they had some idea of a God, and that he was to be worshipped, therefore it was inborn and natural : on the contrary, it is certain, that all the knowledge the Pagan world had of God, or his worship, was by tradition from the Hebrews ; and, had not they themselves had a revelation from God, they had been as ignorant to this day, and more so, than the Heathens were then.

Clear as this is to every man who has read, or thought, or reasoned, many of our modern learned gentle-

people to Moses was a proclamation of rebellion against God : “ Thou hast brought us into the wilderness to kill us ; these be thy gods, O Israel ; ye kill the Lord’s people. Crucify him, crucify him,” was the voice of the people when the earth quaked, and the sun blushed at the action. What hath it been since I pray ? Why, since this kingdom has been blessed with the discovery of the law of nature, and that that is the law of God, the people are so improved in their understandings, that their voice gives us its sense, and has set us over every doubt, while the vast continent of America, and all our foolish neighbours, have been involved in gloom from the creation of the world ; not able to find it out : OUR divinity, OUR philosophy, OUR politics, OUR morality, are now, upon that plan, too plain to admit of hesitation.

O the delight of infatuation, the pleasure of cheating ourselves ! to prevent the plague of thinking. Who would part with it ? Who would inquire at the oracle when he can wrap himself in a fool’s paradise, shut his eyes, and, at the small expence of believing a lie, be happy ? In this we out-do the Papists, for we frame a God for ourselves, invent a law for ourselves, pay what obedience to it we please, and for our deficiencies absolve ourselves. We are our own priests, confessors, mediators, counsellors, and every man has a common-wealth in his own breast, a system of divinity spun out of his own brains, and the laws of heaven and earth must truckle to his will. O delicate system ! The devil, Nimrod and all his priests, were novices at that time, nor able to devise such a quietus for the conscience ; nor ever threw the reins upon the neck of their people in this manner ; they were ignorant, nor knew the sweets of libertinism. It is not now fashionable to search the scriptures, or those dreams would vanish : No, our modern wiseacres know better : they
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gentlemen, as they would be called, extol the light of nature, and the wisdom of the Heathen world, and oppose it to the revelation of God, without considering, if we are thus illuminated by the light of nature, an external revelation might mislead us; for, a written revelation and an innate natural law, [light] call it what you will, are so far from being compatible, or illucidating each other, that they naturally extinguish each other. He that cannot see this will never be a conjurer, his head is not turned for thinking.

The will of one man cannot be known to another, unless he reveal it; much less can the will of God be

chuse to grope in the dark, to gratify their appetites, and remain ignorant of what we have clearly reveal'd in them, The DIVINE Original of government, while many of our masters in Israel lead us back to the Pagans to find it out, and set up their schemes of compact, rejecting the institution of God, recorded so frequently and clearly in the sacred volumes. As to the state of nature pleaded for and mention'd above, since Cain could not agree with Abel, when they had nothing to quarrel about, and unless lions, tygers, wolves, &c. could agree under one head, and mutually part with their prey and their property to one another; I am not very readily inclin'd to believe it; and, in the interim, the reader must indulge me to laugh at him if he does; for sure I am, as soon as he understands the scriptures he will forgive me, but scarcely himself for neglecting them so long. But as I am not writing a system of government, and have only mentioned these things, to shew what a dangerous stroke the neglect of the scriptures, and the alarming spread of deism have had upon our politics and the manners of the people, I shall leave it to the consideration of my superiors, when I have observed here what I have proved elsewhere, that the scriptures were given, and are able, to make men wise in politics, in philosophy, physick, &c. and to eternal salvation; but that while they remain ignorant of them, all other learning will leave them miserable fools; and, for demonstration of this, I need only refer the reader to the infidels of the present age; he will find them unhappy, and ignorant above all men, excepting in a very few secularities, and money matters: and as they refuse to be taught by that revelation that God has given us; so they must remain groping in darkness, and in doubt about the light, tho' it shines all around them.

be known, his invisible power and godhead, and how he will be worshipped, till he is pleased to make some revelation or other of himself.

The controversy then between Christianity and natural religion, will turn upon this point, namely,
 “ By which way God has made this revelation,
 “ whether by a written record, or an inward law,
 “ light or reason? That it cannot be by the latter,
 “ we prove thus: When the senses have acted upon
 “ any material, natural, object or thing; what they
 “ take in of that object or thing, and retain by that
 “ action, is the inward sense of that object or
 “ thing; and the knowledge we gain by such re-
 “ peated acts of the senses upon nature and her
 “ operations, is natural knowledge, or physics:
 “ when we have made use of those natural and ac-
 “ quired ideas, to help us to the knowledge of
 “ spiritual things, the knowledge we hereby gain
 “ of God and his operations, is supernatural know-
 “ ledge, or metaphysics. In this sense, and no
 “ other, metaphysics are allow’d. Here is no
 “ reasoning à priori; nor aught but the dormant
 “ principle of reason, which God put into the
 “ soul, not grown naturally into exercise, but
 “ brought into it by instruction and use. Thus,
 “ by things that are visible, and within the reach of
 “ our senses, and which we can understand, we
 “ are led to the knowledge of things which are in-
 “ visible, beyond the reach of our senses, and which
 “ we could not otherwise understand: and since it
 “ is certain and granted, that we have no innate
 “ ideas, surely nothing can be in the understanding
 “ but what comes in by the senses; we therefore
 “ have no ideas of God and spiritual things, or we
 “ must have them by our senses: but our senses
 “ cannot act immediately upon spiritual objects,
 “ because they are not the proper objects of sense:
 “ therefore, we must have our ideas of spiritual and
 in-

“ invisible things from natural and visible ones :
 “ but natural and visible things can give us no ideas
 “ of spiritual and invisible ones, unless they bear
 “ some analogy to them, and that analogy be re-
 “ vealed too ; unless they are the simulacra, or
 “ images of them ; and, if they be the images of
 “ them, they must have been created and framed
 “ by God the Creator ; and to this very end, and
 “ with this very design : for nothing could be
 “ created by infinite wisdom but with fore-know-
 “ ledge and design.” And since we find in the
 scriptures things represented to us under the ideas
 and names of visible things, it is a demonstration in
 itself, that God framed them to represent himself,
 and what he pre-intended to reveal of himself and
 his ways to mankind. The scripture then is the
 speculum by which we view God’s works, his works
 are the emblems by which we conceive of him, and
 whosoever attempts to reason about divinity or na-
 ture by any other means, or in any other manner,
 instead of being a reasoner is a very weak man, to
 say no worse ; for he must and will mistake his own
 dreams for reason ; and if he will trace the origin
 of his own reason, and that of the Heathen world,
 he will soon be convinced of it.

It is presumed it will be allow’d, the ability to
 reason truly flows from the wisdom of the informed
 mind, and that then it is wisdom, or the effect of it ;
 if so, false reasoning must spring from the weakness
 of the uninformed mind, and is folly : and since by
 wisdom the world knew not God *, we must
 therefore have recourse to some other resource than
 to the world, or the wisdom of it, or we must re-
 main fools.

What that can be that can make us wise but a re-
 velation from God, I cannot conceive. The out-
 ward face and operations of nature we can see ;

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* 1 Cor. i. 21, &c.

its internal frame and invisible mechanism we, by our natural abilities, can form no notion about. How then shall we reason about or discern the analogy its internal parts have to the spiritual world, till it be revealed to us? 'Tis impossible. Let the curious fire-engine, now emptying water from the lead-mines in Derbyshire, be a rough instance. That machine was the contrivance of men who understood God's revelation of the mechanism of nature. Let the wisest man living, who only views the external surface of it; let the lunatic Reviewers, who think they understand every thing, stretch their long ears to its noise, they will be never the wiser, till its internal mechanism, and the infinite force of the fluids which move it, has been explored to them. Its external form, and its effects, may make them stare as a cow does at a strange object; but without a revelation of the internal motion of its parts, and what the movers are, they will never be able to come at the reason of its operations. If this be the case in a piece of artificial mechanism, how immense is the difference between that and the infinite works of an infinite God? Blush ye worms of earth, drop your pride, search the scriptures, and submit to be taught by your Maker, that you may be delivered from your ignorance. In the scriptures you will soon see, at least you may, that those parts of nature that we have any concern with, and which lie beyond the reach of our understandings, are revealed and made plain, to assist and improve our minds; and those parts of nature which lie more level to our understandings, and with which we are more conversant, mutually explain the scriptures. For in them we are frequently referred to the more abstruse parts of nature; and when that is the case, we never fail to find them explain'd: sometimes we are referred to matters of art and operation, which we are or ought to be acquainted with, and which never fail

fail to explain the scriptures. The unpaganized reader may find many instances of both sorts interspersed in the sacred writings. The want of room obliges me to omit the circumstantial accounts I had inserted of many of them, and only to refer to a few instances. When these facts are disputed, an ample account of them shall be produced. In the interim, the learned reader may be convinced, by turning to his Hebrew bible, Gen. i. 4, 6, 7, 14, 18. Lev. i. 17; v. 8; x, 10; xi. 47. Num. viii. 14; xvi. 21. Amos iii. 12. In these and many other places we find בָּרַל badal as a verb, signifies to divide, to separate, to sever, to tear to pieces, &c. in Num. xxxi. 22. Ezek. xxii. 18. xxvii. 12. we find בָּרַל as a noun, the name of Tin. That the scripture here shews us the true nature of Tin in its Hebrew name בָּרַל which, as above, is to separate, sever, &c. and that this is infallibly its true nature, no man shall deny; for no art or skill can mix it with other metals, but they are thereby spoil'd, rendered immalleable and useless. Its mixing usefully with minerals as stubborn and brittle as itself, will not be admitted as an objection. Hence Isaiah i. 25. God's promise to take away all their Tin, has in it a masculine elegance which every classic author must veil before. In this instance the scripture explains a part of nature to us, the truth of which the experience of all ages confirms, and the fruitless attempts of all future ones to render tin malleable, will corroborate.

In Jer. vi. 29. The sense of scripture is shewn by the knowledge of an art or operation, without which the text is not only obscure but unintelligible. The bellows are burnt, the lead is consumed, &c. The man with his head full of modern learning, who knows not how silver is refined, cannot conceive what the burning of the bellows, and the consumption of the lead means here, and that when

that happens, the silver can never be made finer, but will always remain unfit for the workman's use. Similar cases may be seen Jer. iv. 3 ; ii. 22. Prov. xxvi. 20. Hosea x. 12. and in almost every chapter of the bible : wherefore, to suppose a man with his rabbinical learning, his heathen Greek, his inborn light of nature, his fitness of things, &c. without a knowledge of nature, able or fit to comment scripture, is as extraordinary as to expect a cat diving in the Atlantic to catch fish, should succeed.

If Hebrew names and words differ from the ambiguous babble of the modern infidels, by having their senses fixed and determinate, and this has been proved by men of the greatest learning ; it is presumed none will have the audaciousness to deny it : if they do, it is a truth which I affirm upon evidence, and will not give up. Hence it has, and may again at any time, be proved, that the Hebrew language is descriptive, that the clear evidence of Christianity rises out of it, that it was exhibited to Adam, invisibles by visibles, past and to come by types, emblems, sacrifices, &c. that Jews and Gentiles understood them ; that the knowledge and tradition of the whole heathen world, by ignorants now called the law of nature, rose from them ; that by abusing the traditions they carried off, they sunk into the ignorance in which they now grope : so that the knowledge they have or ever had, is so far from being the blaze of a natural light, or arising from an innate natural law, that it is, in its highest splendor, only similar to the horizontal gleam of a retired sun, the dying evanescent shade of an original revelation : and he who has not reading and learning enough to see this, if he is a man who pretends to learning, is past my cure ; the reason is, because he is too ignorant to be taught ; nor will he be able to follow in tracing the scripture-account of things below. He is in the condition of a school-boy who
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has lounded away his time, and played truant, and when grown up in his ignorance, ridicules the learning he rejected and refused to be taught. This is and must be the case of every one who rejects revelation; for no man ever yet rejected it upon evidence. Such rejectors are in the condition of the Quaker, who when disputing with his neighbouring farmer a-cross the hedge, and was pinched, reply'd, Friend, thou may'st say what thou wilt, I will never be convinced; but if thou say'st any more, I will come and confound thee with my thorn bill. If therefore it be unreasonable in a boy to reject the instructions of his parent, to reject the education of his school-master, for the sake of playing with cockle-shells and baubles, gadding and lurching to catch birds with salt; how much more so must it be for men who call themselves reasonable, to reject the original fountain of instructions, the written revelation of God, to follow their own wild imaginations. This is like throwing the compass over-board to guess at the course, parting with our journal to find out the longitude at sea. When it is a wise and prudent action to quit a faithful and skilful guide, to follow a Will-o'th'-wisp, to quit the path and tumble over a precipice, I will never more charge the votaries of the law of nature with acting contrary to reason. If they reply here, that their souls are like the miraculous Olybian lamp, that they have an inward source, and need no foreign supplies; I wish them joy of their phrenzy. If they object, by asking, "Who taught the spider
 " his mathematics? How comes he to lodge in the
 " center of his web, that he may fall upon all oc-
 " casions to any part of the circumference? How
 " he comes to premeditate and forecast? For, if
 " he did not know that there are flies for him to
 " feed on, he would not watch for them, nor spin
 " out his bowels in that exquisite form and texture;

“ for it is certain he who ordained flies for his
 “ sustenance, gave him also light and skill to exe-
 “ cute his ordinance.

“ Who taught the hare to countermarch, when
 “ she doubles her trace in the pursuit, to confound
 “ the scent, and puzzle the hound? Who counsels
 “ her to stride from the double to her form, that
 “ her steps may be at a greater distance, and, by
 “ inference, she the more difficult to find out?
 “ Certainly this is a well ordered policy, enough
 “ to prove that God is not absent from his creature,
 “ but that wisdom reacheth mightily from one end
 “ to another, and that an incorruptible spirit filleth
 “ all things.”

I have elsewhere shewn the difference between a man and a beast, the different œconomies they are under, with the reason of it: if the objector chuses his lot and abode with the latter, I congratulate him, and leave him in full possession of all the privileges of his community. See Essay on Inspiration, page 171. There he may see their charter, which renders a reply here needless. When any one can overthrow what is advanced above, and in the essay on this subject, it shall be further attended to. In the mean while we pass to the

Second proposition, viz. The doctrine of a triune God is to be found in the scriptures, and is not contrary to reason.

I am now to address the infidel's near kinsman, the anti-trinitarian; he is the greater fool of the two. The former cuts the matter short, and because he likes not to retain God in his knowledge, is resolved to have nothing to do with him; therefore gives himself no concern about his revelation, except to find fault with and oppose it, and chuses to keep himself in the most profound ignorance,
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and to live and die in doubt. The latter owns a revelation from God, but will have the construing of it himself, and will hew out of it a God to his own liking, or he will have none. But, if the Hebrew scriptures are as above (Inspiration, page 150.) fixed, and determined by sensible objects and the mechanical laws of nature, the stability of which, and their agreement with the revelation of God, was settled and appointed by the omnipotent and infinitely wise Creator; is it not attacking a munition of rocks, a running upon the thick bosses of the buckler of the Almighty, to prevaricate about it, or to wrest it to our own silly systems?

The doctrine of a triune God is strong and clear, and would remain so if men, whose minds are earthly, carnal, and devilish, did not employ their wanton imaginations against it. They throw the blame from themselves, yet they only are to blame for splitting that truth into a thousand heretical and damnable distinctions, and anti-scriptural whimsies, while their zeal, poisoned with ethics, breathes out contentious and burning calentures, and their faith, quitting her wings and perspective, leans on the reed of a syllogism; nor have they aught but their own homespun creed (for a creed they have) to establish their wild chimerical system upon. When the doctrine under consideration stands in need of quirks and forced constructions of scripture for its supports, or of the reveries of Clarke, Sykes, Taylor, &c. &c. we will call in their friends to our aid, or give it up, but not before. My reason for omitting the usual arguments by which that doctrine is proved, is not because I neglect them, or, because I think them inconclusive, but because they are to be met with every where; for when I find the same names, the same works, the same glory, &c. attributed to each of the three divine persons, I have no way to avoid believing their proper divinity and

and equality, but by denying the truth and perfection of the scriptures. The doctrine of one God is not a principle of natural religion, tho' it be of the excited reason of all mankind; for the Trinitarian has but one God any more than the Unitarian: the former maintains the doctrine of a triune God, the latter denies it: but notwithstanding the prejudices of the present age against the doctrine of the trinity are heighten'd by artifice and a pompous pretence to learning and reason; and tho' they domineer over and hector every man that believes it, as if he was a madman or a fool; we will soberly attempt to remove this prejudice in sober minds, by trying what scripture and reason will do together, in support of that doctrine, and when that fails us, we will give it up and commence infidels.

The scriptures give us an account of persons called רבִּים Rubbim, great ones: to shew what and who they are, is our present business. What then, and who are they? They are divine persons in the sacred trinity, each of whom are equally רב Rub, a great one*. Is this a dictate of the law of nature? No, for that knows nothing at all of a deity. How came the Heathens by the idea then, for they had temples too, and worshipped רבִּים great ones? They worshipped only sicut רבִּים the similitudes of the real רבִּים Rubbim; the powers in nature for the framer of nature, by mistaking the exemplar for the prototype, the creature for the Creator, by an obscure tradition, the original of which they received from revelation, as they did all the knowledge they had, and but for that had neither worshipped רבִּים nor sicut רבִּים. Will the LEARNED ethnics you are dealing with allow

* It is to be noted here, that this is the epithet from whence the Jewish doctors impudently assumed the title of Rabbi to themselves in the New Testament, continued to this day.

allow that? No. What will you do with them then? When they will lend a sober attention, we will prove it to their faces; if they wink hard, we will neglect them for their prophanity, and pity them for their more than heathen ignorance. The Heathens blundered for want of a revelation, the moderns blunder after them with a revelation in their hands. The poor Heathens aimed at substantiating phantoms, the poorer moderns aim at making mankind bow down to their shadows. The former mistook the traditions of their fathers for truth, the modern infidels mistake their traditionary dreams for the law of nature, and call that the law of God. Could we raise the elder Heathens from their graves, they would laugh aloud at the infidel for despising revelation. Those knew what to expect from the **רבים** but mistook their similitudes, the agents in nature, for them; these neither know what to expect from the **רבים** nor what nature is. If any one tells him, he mocks and sneers, shuts his eyes, complains for want of evidence, pleads the right of private judgment, loses his temper, and hates you. He flies to his marvellous reason to set him right; but that must fail him, till the reason of a man born blind can determine the skill of an oculist. **רב** Rub is the highest epithet the Hebrew, or any other language affords; it is great in wisdom, power, strength, or whatever can be termed a perfection. **רבים** is its plural masculine. The true supernatural **רבים** Rubbim, is Jehovah Elahim. The Messiah is called **רב** Ezek. xxviii. 14, &c. Is. liii. 2. "He shall procure justice to the **רבים** Rubbim, therefore will I divide him a portion with the **רבים** Rubbim, because he shall empty out his **נפש** frame to death, and bear the forfeiture of sin to **רבים**. Ibid. liii. 1." "Who is this that cometh from **אדם** the human nature, with garments dyed, from the wine-press? This

This is he glorious in his apparel, I מַדְבָּר manifesting the secret in justice. רַב A great one, to obtain salvation. Ps. xxxviii. 1." And delight thyself in רַב, &c. The Heathens, as above, had temples to רַב־יָם Rubbim, Amos iii. 15. refer'd to Cant. vii. 4. Their Rubbim were indeed but the similitudes of the real רַב־יָם; nevertheless, they worshipped them by mistake, under various symbols and emblems, heads of animals, which usage they also received by tradition from revelation; which has been and may be proved at any time, beyond contradiction. They worshipped Jupiter, Sol, Diana, Geryones, &c. each with three heads. Janus had four. Plutarch ascribes many eyes and hands, Aristophanes four heads, to Geryone. Hecate is painted with three heads. Cerberus had three heads, which the Heathens made to represent the three regions of heaven, or the three-fold power of God. We find them frequently talking of their triple-formed, three-faced, three-headed goddesses, the triple Hecate, the three-faced Diana, the three-faced Proserpine, the three-headed Mithras, &c. &c. Nor would they prophesy but on a tripod; and always treated the number three as a sacred number, about which they had many superstitions. A multitude of instances might here be produced to shew that the Heathens had all of them a triune object of worship: nor had they aught but what they had traditionally from revelation. When our wonderful gentlemen the opposers or the neglectors of revelation, who are so fond of receiving the law of nature from the hands of the Heathen, and of exalting their wisdom and natural light; when they will tell us why they receive one thing with so much greediness, and reject another with so much scorn; or when they have learning enough to form an objection here, which shall shew they understand the scriptures, or the heathen mythology, and can account for the triple-formed ob-

jects of the heathen worship upon any other principles than that of tradition, they shall be treated as men of learning, and indulged in their anti-trinitarian stupidity, and to put rings in our nostrils, and lead us to the unknown land, where the law of nature is the rule; and were it not that that supercedes all preaching, instruction, and order, Mr. Caleb Fleming, &c. should have my vote to be A—B—PS there.

The first name the רבִּים Rubbim revealed themselves under was that of אֱלֹהִים Elahim, covenanters to redeem. Mr. Fleming, and that clan, start at this; they are so undepraved, immaculate and pure, that they need no redemption: and, for revelation, they can do without; they have an inward light, which blazes spontaneously to light them in their way to heaven; a natural law inwrought into their being, sufficient to direct their steps; they will accept of no more from their God, nor scarcely thank him for that. Talk to them of a revelation to direct their reason! A Redeemer from sin! or his merit! they spurn; you affront the dignity of their natures, their high-born blood boils. Talk to them of a triune God, an incarnate Saviour, that his humanity is the divine Shekinah, they don't understand you. It was at those doctrines Mr. Fleming's dark fire kindled and burst, and continues to flame like the blazing sulphur, the flowing impure pyrope of Vesuvius.

Notwithstanding this, אֱלֹהִים Elahim is plural, and acknowledged to be so by the whole learned world, and involves in it the whole mystery of our redemption; and, if I were disposed to urge authorities here, I have the greatest on my side that Europe can afford, such as have dissipated every rabbinical quirk that can be pleaded against it.

בְּרָאִים Baraim is another plural name, truly rendered Creators, Eccles. xii. 1, &c. The translators

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have, in these and many other places, by rendering Hebrew plurals by English singulars, anticipated an objection from Psalm **xlv.6.** “Thy throne, O God, is for ever and ever, the scepter of thy kingdom is a right scepter.” Here are two plural words in this verse rendered by singular ones, and the vocative added. Read the verse as it really is, and the objection vanishes. Thy throne, the Elahim, is for ever and ever, the scepter of thy kingdoms is a right scepter: nor does the apostle’s quotation in Heb. i. at all controul this, for it cannot be deny’d that Elahim in the Old Testament is rendered by Θεοι in the New, and that they had no better word in the Greek language to render it by: it is as certain Θεοι is to be understood plurally, Luke xii. 20. “Thou fool, this night they will require thy soul:” Who will require it? The Θεοι will require it. Those are enough for our present purpose. I want to know what they will do with those plural names of God above. I doubt not but the first use they will make of them, will be to form an objection, that they confirm not the doctrine of a trinity any more than of a quadruplicity, &c. in the Deity. This is granted: all that they are brought for here is, to prove a plurality in the divine essence, and an equality amongst them. The oneness of the Deity, and that this plurality terminates in a trinity, comes next to be considered. But, preliminary to it, I commend to their consideration, Deut. vi. 4. שמע ישראל יהוה אלהינו יהוה אחד. “Hear, O Israel, Jehovah, our Elahim, is one Jehovah.” It lies at the door of the Unitarians to make sense of this text, and many others, or to throw off the mask, and deny the truth of revelation. יהוה Jehovah is here the name of that God who created the heavens and the earth, and all things. It is singular, and has no plural: but plural names are joined with it in a variety of places. If the

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Unitarians have neglected the Hebrew language so long, till they know not how to construe it, nor know the idea design'd to be convey'd to the mind in such places, they should have the modesty not to censure those who do. Nor have they a right to deny a doctrine they know not how to prove, or how to overthrow; therefore common decency, methinks, should make them confess their ignorance. If Lord and God in this text convey the same idea, it is not common sense. It would be similar to saying, Hear, O Israel, the King our King, is one King. The Lord God, the Lord his God, the Lord their God, &c. are unideal phrases, upon the present plan of rabbinical and Greek learning; and till the Deists and the Unitarians know the difference between that and the Hebrew, instead of reasoning about scripture and its doctrine, they babble. The name יהוה imports and declares the self-existence of the divine Being and its unity. The plural names above, and those joined with it, contradict not this, as will appear by the frame of the language, and what the unity of a natural substance is; which when our Unitarians will ponder, tho' they now think they know better than the scriptures can teach them, they may perhaps recover their modesty. But, in answer to their objection, That number one is not number three; nor number three number one; that three men cannot be one man; nor one three: it is to be observed, that that stands in no kind of opposition to the doctrine of a triune God. His unity appears from his name יהוה Jehovah, and from our truest conceptions of nature (mechanical nature I mean;) the plurality of persons in the divine essence, from the plural names above, and also from nature, in which simple unity is not to be found; for there is not in the natural world such a substance; nor is it possible there should. The infidel and the Unitarian shall have leave to

range the animal, the vegetable, and the mineral kingdoms, and more if they can find them; and when they think they have got it, I will shew them their mistake, and if they will pay the expence of its analization, it shall be shewn them, that the highest simplicity in natural substances is triune, and that their utmost perfection consists in the due temperament of this triplicity, and that unity consists in that and in that only. There is no paradox in this; it is a natural simple truth. The unity of the Deity is, therefore, a truth the trinity destroys not, no not in its nature nor in our conception. The trinity of the Deity is a truth which the unity destroys not.

I come now to deliver the reader from his pannic, lest he should think I confound plurality with trinity; by observing, if earthly or natural things are patterns of heavenly ones, as the apostle avers, Heb. ix. 23, and as the whole scripture proves: if they are exemplars of the eternal prototypes, which the scriptures warrant me to affirm, it behoves the Unitarian to examine his principles, rather than blindly object: for he has taken them upon trust, without regard to the scriptures or the natural world, tho' God created it to represent himself and the spiritual world analogically. Wherefore there is in scripture another name of God, which when apply'd to nature, is the name of a triune substance; or, it is the name of the trinity in nature; that trinity in nature which under various emblems, as above, the Heathens mistook, and by an obscure tradition, worshipped for the supernatural trinity. Hence I am warranted to believe and maintain that doctrine, as authenticated by the scriptures, and their agreement with the natural world: nor have I any doubt, when I find myself ascertained of this truth by the genuine meaning of the שמים Shem-mim. This is the plural masculine of שם Shem, and signifies eminently the placers, the disposers, rulers,

rulers, &c. the names; and, when apply'd to nature, the heavens. They differ not in substance, but in complexion, their spiritual, essential simplicity being the same, tho' they are triune.

When the Unitarians can construe Is. xl. 12. (Hebrew Bible) into English, they shall be indulged the use of a pen; if they publish aught upon this doctrine before, they stand chargeable with prophanity.

We have an account of the שְׁמִימִים Shemimim, Gen. i. 1, 14, 15, 17; ii. 1, 2. &c. &c.

The mechanism of the material heaven I have described, Remarks, p. 19, &c. and by them mean that immense fluid of fire, light, and spirit, which were the instruments in forming, and now fills the vast expanse of nature from the earth to the fixed stars, and beyond, if aught be beyond. This I have affirmed the emblem, the simulacra of the supernatural trinity*. I expect to be told I have here taken coach in a cloud to conceal myself: Verily I have not; for I perfectly understand myself, and will take all the pains I can that the reader may understand me too. Heavens bless you, is a common phrase at parting with a friend, and is used by the Jews from their forefathers to this day: whether that expression may not now be dwindled into an unmeaning heathenish one, I will not say, but once it was not so. The philosopher who dreams of nature, in that part of it we are talking about, to be a void, will laugh at me for mentioning the material heavens; but his mirth would be better employ'd at his own ignorance, till he gets rid of it: for, the proof of the existence, and the description of the spiritual, or real heavens, are taken from the material ones through the whole scripture, where we are

* Job xx. 27. Ps. lxiii. 9. Heb. ix. 23. Dan. xii. 7. Deut. iv. 26. 2 Chron. xxxii. 20.

are perpetually referr'd from the latter to the former, which we should not be if the latter were a void.

Job speaking of the hypocrite, says, the שמים heavens shall declare his iniquity, Job. xx. 27. The psalmist says, they set their mouths against the שמים heavens, Ps. lxxiii. 9. The man clothed in linen upon the waters of the river, lift up his left hand and his right hand to the שמים heavens, and swore by him that liveth for ever and ever, Dan. xii. 7. And for this cause Hezekiah the King, and Isaiah the prophet, the son of Amos, cried and prayed to the שמים heavens; and Jehovah sent an angel, 2 Chron. xxxii. 20. Compare 2 Kings xix. 14. Is. xxxvii. 14. and you can have no higher conviction, that שמים, heavens, in the first, is Jehovah in the two last places; I have sinned against heaven and in thy sight, Luke xv. 18, &c. If I am to be talked off here with a figure, I hope to be able to cypher that.

The translators have in these and many other places, taken very unwarrantable liberties in rendering Hebrew plurals by English singulars, and vice versa. If this were admitted in social life, it would make fearful havock: nor is it to be doubted but the consequences have been more tremendous by admitting it into divinity, in translating a revelation from God. If a lawyer should take this liberty in translating a deed or will, abuse our understandings, and transfer or lessen our property thereby, what should we think of him? The translators I doubt not, did it without seeing the consequence: but the man that will continue thus to mutilate and transform the great charter of Heaven, would he scruple to mutilate the great charter of the kingdom? No. And were our lives, properties, and liberties to depend upon such a commentator, would he hesitate one moment about betraying us?

us? No. We cannot charge a higher fraud than this upon the Papists, or upon their spawn the Quakers. All this is owing to the pride of those who value themselves upon their stock of rabbinical and classic learning, and to the vanity of our whimsical rationalists; tho' it is a truth known to every one who knows any thing of the matter, that a man may as well understand and teach music without the gammut, as divinity or philosophy without the Hebrew language. In that language we find various plural names and epithets joined with his singular name יהוה Jehovah; and the last plural name שמים Shemmim put, interchangeably put, for יהוה Jehovah; that is, the name of the trinity in nature, the material heavens: and, by analogy, when apply'd to the divine Being, of the supernatural trinity, this (Jehovah) the name of his undivided essence. What will our Unitarians object here? The impropriety of the Hebrew language? The idiom of it? The ignorance of the inspired writers? The unfaithfulness of God, and his design to deceive us? The rectitude of our natural abilities to correct those blunders, and supercede God's revelation? or what? If the inspired writers were ignorant, that God who taught man knowledge and language was not, and his faithfulness is as the everlasting mountains: the propriety of the language and its idiom, is founded on the natural works of God: and the stability of nature must fail ere the propriety and idiom of the Hebrew language can deceive us, or be impeached with obscurity or deficiency: and, if our natural abilities were so perfect, we needed nought else to guide us. What will they resort to next? Why, notwithstanding all that has been said, their blindness and conceit is so incurable, that they conceive their reason so perfect, and their inward light so clear, as to discern that if the doctrine of a triune God be contained

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in scripture, it is no revelation from him; they know better, and will not believe it. This I have had from their own mouths. This is throwing the mask off, and telling us, they will have such a revelation as they like, or they will have none, and such a God as they like, or they won't own him. But to return to the שמים Shemmim. In the text above cited, we find them and Jehovah synonymous: we find them the object of Hezekiah's and the prophet Isaiah's worship. Were they (the King and the prophet) idolaters here? No. For, when they cried and prayed to the שמים Shemmim, [heavens] Jehovah heard and answered, and sent an angel, &c. We find שמים heavens, as above, when apply'd to nature, the name of a substance that exists, and cannot but exist in a triune manner. This natural substance the שמים has three names in the Hebrew scriptures; they also exist in three conditions, yet are but one substance. And since this is no fiction, it lies at the Unitarian's door to shew why, when it is apply'd to God, it should not mean a supernatural triune object. I affirm, for the reasons above, it does; and till they can shew I am mistaken, I shall insist upon the reasonableness of it, and censure their understanding for denying it.

Our Unitarians would do well to consider the inevitable consequences that must follow upon the annihilation of either of those natural agents, and in that case to determine what must become of the other two. If the elementary fire was destroy'd, what must become of the light and the spirit? If the light were extinct, what must become of the fire and the spirit? If the spirit were demolished, what must become of the light and the fire? If they are philosophers and not able to pronounce the fate of nature, upon the demolition of either of those three agents, they have no right to the name: for they
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are no judges of their mechanism, or triune agency; and all I have been saying to them is like reading a lecture in barbara and boroco to wild asses colts. If they have ears to hear I will tell them, the destruction of either of those agents would and must be the instantaneous dissolution of all nature; for tho' they are in three conditions, and really and identically distinct in their offices, they are but one substance. It is certain the elementary fire of nature is universal; that the light of nature, by which objects are rendered visible, is so too; and that the spirit of nature is not less universal than the two former. It is certain that they are in their nature imperishable, incapable of diminution or augmentation by any finite power. The light reaches from the sun to the extremities of nature, from the sun it issues in a quantity sufficient to fill a concave sphere, equal to the earth's annual orbit, seven times in an hour; and, since it is imperishable, unless annihilated by Omnipotence, we ask what becomes of it when it has pass'd this orbit? Can it flow to infinity, and for ever continue to flow from a finite body, the sun, without wasting it? And would not there be a surplus of light, and a diminution of fire in nature? And since it is certain that the spirit is the proper pabulum of fire, without which it is extinct in a moment, and that it will for ever rush into the fire, where fire is in action, we ask, What prevents its rushing into the sun, and becoming a pabulum to the fire there, and whether aught else has supply'd the sun ever since its creation, now near six thousand years? or how it happens then that all the spirit in nature has not been burnt up, or at least diminished long ago? Can it feed the sun and preserve itself? Can the fire supply the world with a constant flux of light, without being wasted or fed? strange indeed! Those are difficulties the strictures of the common philosophy will not solve. If I am told

that all above the atmosphere is a void, that is not true: for, if so, I ask, what prevents the springiness as they call it, of the atmosphere, from rushing into that void? This is a difficulty their patron could never surmount. If a flood of light be perpetually flowing through that imaginary void, which is infallibly the case, I should think it as full as an overflowing river. Their subtle spirit will not help them here: for it is too subtle for them to understand, till they have recourse to the scriptures. Have they considered, that upon the joint activity of those agents, depend all the effects and operations of nature, the visibility of objects, the harmony of sounds, the sapor of aromatics, &c. the flavour of salt, &c. that the use of our senses and faculties, the health of our bodies, and our very beings, are connected with their complexion; that in proportion to their just temperament in our habits, we are in health, and in want of that just proportion, we grow sick and sink into death. A certain illuminated mystic could tell the world, the stars were the engines of God's omnipotence, by which he wrought all his wonders. Who told him that, I cannot tell. How the omnipotence of God is actuated, I pretend not to tell: but sure I am, that all the mighty effects in the vast expanse, on the earth and under the earth, and in the three natural kingdoms, are brought about by the instrumentality of this amazing triune fluid; storms, tempests, thunders, lightning, meteors, hail, rain, frosts, snow, and ice; the astonishing phenomena of electricity, magnetism, gravitation, earthquakes, vulcano's, &c. fruitful seasons, blasts, and mildews, dearths, and famines, in the vegetable kingdom; the rarity and density in the mineral kingdom, the particular properties, and peculiar qualities of the metals and minerals, are from hence; and all the changes that can be made, and all the operations that can be performed upon them, are like-

likewise from hence. Our culinary and foundary fires and their effects, our lighted candles, every flash of gunpowder, &c. &c. and, in short, all nature, and every part of nature, stands out with a glare of evidence to testify those truths, and confront the gainsayer. The attempts of the antagonists to turn this into ridicule, won't affect me at all, the sneer must fall upon themselves amongst all wise men, and what others think of me, gives me no concern.

“ The above type, the שֵׁמִמִּים Shemmmim, is so
 “ expressive of the original, that it is impossible to
 “ evade it; and conveys the great mystery of the
 “ trinity to our understandings by ideas of sense.
 “ The unity of the essence is exhibited to us by its
 “ unity of substance; the trinity of persons, by its
 “ trinity of conditions, fire, light and spirit.
 “ Thus, its one substance in three conditions, shews
 “ the unity in trinity: and its three conditions in
 “ or of one substance, shews the trinity in unity.
 “ And in this material created trinity, as in the
 “ exemplar, none is afore or after other; but the
 “ three conditions, as the three persons, co-eternal
 “ together and co-equal: for let philosophers and
 “ reasoners consider air in the action of fire, and let
 “ them tell me which of its three conditions, fire,
 “ light, and spirit, exists before or after the other;
 “ or which can exist without the other two. And
 “ as God has created and framed this type the
 “ heavens, into a machine capable of supporting
 “ themselves mechanically, by perpetual motion
 “ and circulation, in imitation of perpetual life, and
 “ of communicating motion and so life to animal
 “ bodies; this is a type of the life they, the essence,
 “ have in themselves, and also an emblem and
 “ type of that life they, the exemplars, have given
 “ to the soul, and an emblematical earnest and
 “ pledge,

“pledge, that they will give it to the immortal
“bodies of men hereafter.”

When our Unitarians have philosophy enough to understand the mechanism of nature; or skill enough in the Hebrew language to form one rational objection to the account given above, I will congratulate them, and be their disciple: but till then it would become them to be less dogmatical, and more modest in their censures; for surely no man has a right to judge a matter without premises, nor to censure what he does not understand, unless he is sure the author does not understand himself; and that is not the case here.

It will be, therefore, a poor shift for the Unitarians and infidels to say they don't understand me here, when every gentleman of real learning and reading will understand me at once. The Anti-trinitarians are, therefore, at liberty to wink as hard as they please; to wrap themselves in clouds and darkness, and rejoice in the imaginary splendor of their natural light; but a piece of charcoal, were it rational, might with more propriety, boast of its internal, inclosed, dark, and less mischievous smoke. If they object that all above is wide of the point: as that will be putting the plummet of their understandings into my hands, I shall then presently be able to shew how shallow they are. The moralists have confounded their law of nature with the light of nature: by the light of nature the ancients meant the material light, by which objects are made visible; and as that pervades and actuates all things, they spoke of it in the highest terms; the cloudy moderns, mistaking their sense, and to gratify their own pride, to support the imaginary dignity of their natures, have transfer'd it to the mind, and blended it with a phantom, which they call the law or light of nature, and set it up against the revelation of God. By much such
another

another blunder as this, another set of ignorant cheats have set themselves to draw circles to conjure in, and studied to bind the devil, and lay him in the Red Sea, &c. But, by a worse blunder than an attempt to chain the devil, the Unitarian has really let him loose. For, to avoid the doctrine of the atonement of Christ, which is absolutely founded on that of the trinity, he has devised a scheme to propitiate for himself; by setting his moral obedience against his moral deficiency, and making that the term of his acceptance with God. This is a crime for which it is hard to find a name.—This is not being moralists by principle, but moralists by trade; or, it is trading in morality, and bartering it with Heaven for its treasure, as men pay money to or barter ware with the merchant, for property; it is making it the payment of a debt, and alternately taking fresh credit; and who, I pray, scruples to be in debt to pay next week, or next month? But this kind of morality admits of robbing for burnt-offerings; of shaving close, and grinding the face of the poor all the week, to be very charitable on a Sunday. I have known a moralist of this stamp, who by conforming to a round of devotion, and putting a little money into the plate held for charity, has wiped out the remembrance of all past sins, and began to sin upon a fresh score; and paid that the same way. I see not how this differs from being a saint and a devil by turns. A very dangerous principle to introduce into society as the rule of our manners. I have known of those hucksters in morality aim at keeping their accounts with Heaven, somewhat like the Italian merchantile method; they had a pin-cushion scarlet on the one side, and black on the other: for every devout or good action as they deem'd it, they stuck a pin on the scarlet side; for every gloomy thought, or bad action, they put

a pin on the black side : at night they settled the account, by telling the number of pins on each side, and carried over the balance to the next day, and sometimes found themselves in advance with Heaven : when they found themselves in arrear, they paid with promises and resolves for the future ; their whole estate, when they could keep it no longer, they left to build an hospital ; thousands of rams, and ten thousands of rivers of oil, the fruit of their bodies for the sin of their souls, &c. Is not this driving a pretty trade think you ? But what security have we here that the greatest moralist shall not prove the worst man ? for his sinning is only going in debt at a pinch, he proposes to be in advance presently. It is to be remembered he always audits his own accounts.

To observe the various methods made use of by those moralists to acquit themselves from an insolvency with Heaven, to atone for their sins, and lay in a stock of merit for hereafter, would urge the mirth of any man, if the solemnity of the matter did not restrain it. This sort of morality, as it springs from ignorance and infidelity, can thrive with malice, revenge, pride, covetousness, and every evil, bitter, abominable, and mercenary principle in the heart. Those are the genuine moral effects upon the temper and life of the insolvent sinner ; yet he can thunder for a moral law of nature, the moral character, and the right of private judgment, and, with a fawning devotion and a false charity, strut in masquerade, and challenge the whole world to arraign his faintship. This is not a scheme worked up to serve a turn, but is the real state of the case ; the nature and root of all the morality in the world, not founded on, or springing from the doctrines of the gospel, wrought into principles in the heart. The former is a glaring vanity, a false speculum for
fools

fools to conceal their deformity ; the latter a substantial reality, flowing from the simplicity of the soul, from the affection of the whole heart ; it is the beautiful companion of heavenly wisdom, the inhabitant of the heavenly heart, who loveth God and all his creatures much, because God hath forgiven him much. Convinced that God hath loved him, for his sake he loveth all God's creatures. He is benevolent, beneficent, ready in every good office, in every action, to do good with a cordial good-will to his friend or his enemy, and to prevent every mischief in his power. So far from rooking, grinding, and oppressing his fellow-creature for a little pelf, that if he has any anxiety, it is because his capital is not large enough to relieve their distresses, and increase their happiness. These are the moral effects of the gospel doctrines upon the life and temper of a gospelized man, and will always be admitted as the criterion of their goodness and truth. In these consists the true imitation of Christ Jesus, in his moral character : this is the god-like spirit and morality of the gospel : this is the princely spirit of a truly moral man : this is the morality we plead for, and make the criterion of doctrines, while we cast the former, with all its clustering plagues, to the bitterns. Let no man, therefore, charge the orthodox with not preaching morality ; for this is the noble morality they preach ; this is the heaven-born virtue they inculcate : a virtue, the brilliancy of which dazzles the eyes of the sordid mole, the pelfish wretch, the selfish gripple, the earth-born moralist, who knows no God but gold, nor any devotion but in getting and saving it, and idolatrously trusting in it ; whose sooty soul pays the same adoration to it in his iron chest, as if cast into the form of a calf, and he worshipping and bowing before it. The stupor and infidelity of this man's
mind,

mind, let his pretences be what they will, renders him incapable of restraint, prompts him to prowl for more property, to use his talents, his learning, &c. as monkeys do flails, to do mischief, and laugh at it; indeed, to conceal their destructive designs, they plead and roar for a superficial morality, and a sycophant charity, overlooking the true root of both; unbounded in their wishes, nor able to determine when they have enough. The revelation of God, wherein more than an equivalent, even infinite riches, is proposed to the mind, to engage it to decline this evil, covetousness, is by those Pagans in masquerade trampled upon and extirpated. To expect a fair hearing from such, or to dream of a reformation in doctrine or manners from men thus enveloped in covetousness, and fallen into a delirium, is like expecting lions to keep Lent, or to live upon grass in sight of the sheep-fold. The language of those masqueraded infidels is, let us take care of ourselves, and make the most of this world, for we know nor believe any thing of the next. These fools have said there is no Elahim, therefore are under no law but what they frame for themselves. In this snare of their own making we leave them, with the highest confidence, that their homespun systems of doctrine cannot disentangle them, nor their natural light lead them out of it.

POST-

P O S T S C R I P T.

*To the DUNCIAD, the BEDLAMITES at large,
the Critical and Lunatic REVIEWERS.*

S I R S,

MY confidence in your swollen abilities prompts me to think you will not thank a man of my size, when he tells you, he loves you; nor for addressing you: yet may you thank yourselves for it; for you taught me this familiarity: what unprofitable affections you have purchased, this performance will discover. I have long been your pupil; and, if I have herein approved myself to you, it will perfect my ambition. I value nothing but, what the truly learned are enriched with, judgment and candour: how far you are enriched with both, the public must judge. I have huddled up a lesson for your spare-hours; it was born in such a season when I did not so much labour as play. If my patterning after your illustrious example, in the liberties you have taken, has carried me beyond my cue, it is, you know, a trespass very ordinary with me. Truth cannot be urged with too much spirit, so that I have not sinned with respect to the thing itself; but the danger is, that my manner of treating you may be deemed to fall short of that reverence I owe you; of this you yourselves are the best judges; for you have read volumes enough to have made the inhabitants of a continent wise; or to have foundered their understandings. You have not only read, but seen the vanity of the world, the vanity of books, the vanity of bawling it over your neighbours, &c. so that if

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you

you are not wise, it must be owing to a fatality. This must be the case with you or myself : for, you have been these five years past, censuring and correcting my folly ; but, wonderful to tell ! I am not mended, and ye are grown worse.

It was a quere with Solomon, and argued the supremacy of his wisdom, What was best for a man to do all the days of his vanity, under the sun ? If I have been so happy as to find that out, it has been by retrogradating your steps.

I am not going to jest with you ; but to treat you with a freedom, equal to that sauciness with which you have treated your superiors : and, as you are not superior to me, as a member of society, I have a right to do so. I had, indeed, some debate with myself about this matter : but Homer's battle of the frogs and mice had the same pen with his Iliads : such a descent I hold it, to contest with lunatics, after the delivery of incontestable truths. The readers will observe, therefore, that if I administer bitters to the Reviewers, it is in a pill, not in a passion, and when they know the stubbornness of the disease, they will commend the physic. I hate them not, any more than a shepherd does his dog, when he knocks his teeth out, to prevent his worrying the sheep. We beat spaniels and setters, not because we hate them, but to teach them their proper business. If my discipline has this good effect upon the patients I have taken in hand, my end will be answered. My intention is not to put them to pain, for I would touch them tenderly, if their callosity did not render a contrary method absolutely necessary ; i. e. I would treat them as tame animals, if their dragons fronts did not forbid ; I would treat them as men of veracity, if they had not recorded their own l**s ; I would treat them as gentlemen, if they had not forfeited that character by their ill manners ; I would debate with them as learned men, if the traces of learn-

learning were to be found in their performances : but, when we look for those traces there, we are in the condition of the winged tribe, attending the Ostrich for instructions and skill, to build their nests. Instead of promoting learning, and restoring the true spirit of criticism, as they promised, they omit that, and fall scurrilously upon mens characters. Their grand plot seems to be against Christianity and truth, and to club their barren brains to demolish both. In this they act like Indian bush-fighters, who fire from their concealments, kill, scalp, and run ; or, like an Arabian banditti, who way-lay the honest traveller to rob him of his treasure : so they conceal themselves in darkness, to knock down and spoil every author, who dares write truth or common sense : and, as Scythian dogs bark at the moon, so yelp they at their superiors. I would distinguish the Critical from the Monthly, if there were any difference ; but as they are all of the same hue ; or, as they are an united cabal of the blackest black, incorporated into one condensed lump of darkness, roll'd anonymous to an entire Dunciad ; so, I shall treat them as one man. And who is he, I pray ? A name, a thing, and a nothing, a lunatic Reviewer, a malignant critic, who throws his javelins at random, and away to the clouds, from whence he hurls his thunder upon the first head that comes within his view, and, when he has wounded it, he grins. One would think he had been in the Gansa's litter ; that he had been transplanted by them to the moon, and the height had dizzarded him and rarified his brains, condensed till now : for, in unideal, cloudy sublimity, he obscures himself, but spreads a baneful, stinking poison all around him. But, come thou babbling domingo, thou classical dunce, gird up thy loins like a man, I will demand of thee, and answer thou me. Why hast thou taken thy creed from the

classics, and wreakest thy vengeance on every one who has any other? Dost thou understand the plan of the Heathen classic authors, that thou givest them the preference to Moses, the prophets, &c? Hast thou any conception of Christianity, as reveal'd in the scriptures? Or dost thou know it to be a cheat, that thou shootest thy Porcupine quills at it? Art thou acquainted with the frame of the languages in which it was wrote? or knowest thou the evidences upon which it stands, and by which it is confirmed? To those interrogatories I expect thou wilt have the modesty to answer in the negative, or hold thy peace. Art thou a judge of books? If thou art, why are the best exploded, and the worst recommended by thee? If thou art not, and surely that is thy case, why then dost censure what thou dost not understand? Why hast thou abused gentlemen of the greatest learning, of the greatest knowledge of men and things; whom the university of Oxford, and many of the learned world abroad, have paid a deference to, for their learning and integrity. Those thou hast treated with great insolence and ill manners. Why? Because they wrote in defence of revelation, and Christianity founded thereon; of which thou knowest no more than the wild ass of the wilderness.

Hence I can have no quarrel with thee for myself; for thou hast ignorantly placed me in good company, amongst whom I rejoice the more for having thy curse. But how canst thou look mankind in the face for stilting and puffing Taoaltbob, and others, which I will name at a fit time? In the height of his holy frenzy he complains as if some of the over-boiling zeal of the Systematics, had scalded his shins; his charity urges him to revenge, and he spouts wild-fire at them. He seems to be a Mystic or a Quaker, for he has thrown a condensed gloom in upon us, from their dark fire world. Its noise
and

and bellowing threatens worse destruction than he complains of, and its astringency only prevents its bursting. This grumbling stroller from Ephesus wanders and roams, and while his own Dianians are about him, vaunts and struts upon their stilts, roars like thunder, and breathes nothing short of universal devastation. He has been so unused to the light, that the moment he gets upon the borders of Goshen, it dazzles and puts his eyes out. He gropes and staggers, he reels and tumbles, like a man intoxicated. He is for confounding night and day, and making an evening, that then, like owls who catch mice in the dark, he might pass for one of the discerning few. This limb of the Dunciad seems to aim at unpope-ing the Pope, to take his seat, that he might have the whole power of persecuting in his own hands. After he has complained of galling yokes, systems of nonsense, ancient opinions, &c. and inveighed against every one; and every restraint to thinking, and doing what is right in his own eyes, pleaded indulgence for the same, and ignorantly commended the Quakers for this precious principle of theirs; he attributes the great event of the reformation by Luther and Calvin, whom he heartily hates, to chance, or to the power and politics of some great men, who happened to be in the same way of thinking with them. He next falls foul of the liturgy and its compilers, charges it and them highly, avers it retains the doctrine of transubstantiation, says it is the same mishapen, deformed and unfinished creature it was, and that they had only changed one Pope at Rome for another at Geneva; and with implacable malice and enmity against the Geneva Pope, blunders on, brandishing a two-edged sword at random, scattering fire-brands and death, and breathes more fury against all systems, establishments, &c. than ever I saw in their warmest defenders. Yet in his fury against systems, he justifies

justifies Servetus's system of the trinity, and avers it to be consistent with scripture. What is all this for? Why, to extirpate all establishments, articles, homilies, liturgies, creeds, confessions, catechisms, systems, and order, that he might cram his own down our throats. He is sadly afraid the civil magistrate should intermeddle in those matters; and, for fear he should be abridged in his free-thinking and acting, pleads the tenderness of his conscience.

He censures Luther, Calvin, Laud, Atterbury, Sacheverel, Bradbury, Pike, and Hitchin, for fools, tyrants, and papists; seems to put them all upon a level; and is extremely angry that their zeal is half so warm as his own. He next treats his reader with a forged quotation from Mr. Pike, and tho' he quotes the page, neither the words, the ideas, the sentence, nor part of it, is to be found in the book. The system hammer'd out at Westminster in the last century, does not please him at all; the authors were men of fallible heads, and more fallible hearts; that is, they were not so wise, nor so honest as Taoaltbob. That catechism, the articles and liturgy of the church of England, its homilies, &c. smell so rank of Christianity, that they all offend his delicate nostrils. This is the hue of the man, and those are his features whom the Dunciad has recommended for a beauty, and would persuade his reader he is a man of huge learning, candour, and strength of argument. A wonderful fellow he is, indeed! his name is Grimes, and the spleen which moved him to publish, is very well known. Now, Snap, if thou hast any honesty, tell the world whether malice similar to that which moved him to publish, did not excite thee to puff him off? I could multiply instances of this sort, where thou hast pencilled, and deceitfully painted the foulest figures, to hide their deformity, and palm'd them upon the public
for

for beauties, or thou hadst not been an advocate for Judas Iscariot, in thy account of Macknight's Harmony, where the excellency of his moral character is shewn. But this is not all; I could produce as many more instances, where thou hast drawn thy black brush over the fairest performances, besmeared them to conceal their excellence, and present the world with a monster. Why hast thou mangled the fairest characters, and misrepresented the best books, till the public mistake the first, and their authors the last? Was it because thy restless and implacable malice could not bear the truth they wrote? What have Messrs. Pike and Hayward done, that they must quit their professions, and go to honest trades? When they are unfit for their present functions, we will turn them into Reviewers: but, if they prove such faithless bunglers as the Dunciad, we will toss them in a blanket, and break their necks: but, the first thing to do is, to get rid of those we have: this, I think, ought to be done by sending them to spin fishing-nets, as the only proper province wherein they might shine: but, if they make no better figure in that than in their present station, we will toss and scrag them too.

Why, Snap, should the dirty enthusiasts of Little St. Helen's, excite thy wrath? Dost thou go there? If thou dost, thou art a foul fellow: but whether thou dost or not, thou deservest to be flog'd for fibbing; for the people go there clean and well dress'd: if they did not, thou hast no business with it, as a Reviewer, and it is only an excursion of thy malice. But, if thou didst at all understand what an Enthusiast is, thou would'st know thyself to be more one than any that go there. Who gave thee the privilege of skulking in darkness, and bellowing out thine imprimatur, and thy non-imprimatur, yet canst give the public no true account of what the books contain? Dost know, Snap, what use rats
I
make

make of their long tails? I will tell thee, Snap, and here is a piece of Natural History for thee: when their maws are empty, and they are hunger-bitten, they use them as the Dunciad do their pens, i. e. they dip them in filth, and suck them for sustenance. When thou hast answered those interrogatories, I have something else to say to thee; but as thou art not worth my stay, will hasten to a close. I will not be an advocate for all the authors thou hast abused; for many of them I will; and, for puffing off many others, I treat thee with high contempt; and, till thy cubs creep out of their dens, and make themselves known, I must treat you all as the hirelings of a bookseller; the hucksters of infidelity; the pedlars of error; the brokers of libertinism; the promoters of anarchy and confusion; the bane of society, and a common curse to the public.

What a condition are we in, to have our divinity, philosophy, physick, politics, and morality, retail'd to us through such dirty hands, through such contaminated brains! This is worse than an Index expurgatorius from Rome, or from scientific cobblers, and scribbling Hebrew taylor; as dangerous as a Scale of First Principles from a rude and ignorant stocking-framer, whose stupidity had not been mistaken for learning, if our Snaps had not stuff'd him with straw, and set him in a blaze.

They are like a family totally tainted with the yuke, the leprosy, or the plague; they languish under dangerous symptoms: nay, diseases similar to those at full height, domineer over them. If the contagion had only seized a few, its spread might be prevented, by taking care of them in a pest-house, or in Bedlam; but, like the mange amongst a flock of sheep, it is communicable, and all that breathe in its baneful atmosphere are contaminated. The sick man is sometimes cured by gaping and swallowing; but the more he swallows here the worse,

worse, till the medicament be altered, and the man's judgment set right, for he is in a Mania.

They toss the word Enthusiast about, as if they knew the meaning of it: but, by their use of it, it appears they are as ignorant of it as a shepherd is of the twy-west point of the compass. They apply it to every man who, upon the highest evidence, believes the scripture, or professes Christianity. This man cannot be an enthusiast; but, the fool who rejects the scripture and Christianity for a law of nature, or for a Roman morality, is the very man; and here I give our Snaps the preference. For, if I were limited to an orchard, and mistook the tree for the apple; instead of being nourished by the apple, I might be choaked by the timber. The mistaking one thing for another, the substituting the fruits of Christianity, or a heathen morality, for Christianity, has been as great a mistake, as it would in transplanting, to mistake the branches of the tree for its roots; and, how preposterous it would be to see a forest of oaks, &c. planted topsy-turvy, I leave the Dunciad to judge.

If the transcendent asses think themselves roughly treated here, they may take what vengeance they please: but let them remember, they have without reason, treated their betters with fouler manners. Their consciousness, if they can think, and their pride, it is presumed, will prompt them to pocket this quietly, in hopes the dirt they cannot wipe off, will wear out; but, in this they shall be mistaken, till I have stopt or cured their sauciness. The impudence of those patrons for scandal, has prevented many a valuable performance seeing the light; while they prompted night-birds and crawling worms out of their obscurity, to annoy us; for these they have encouraged: but if an author wrote truth or common sense, from their beginning, at him—

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So

*So right their shaft was set,
The grey goose-wing that was thereon,
In his heart's blood was wet.*

Now, therefore, lift up thy voice, Snap, and ask thy cubs (for they have ears, and long ones too) whether they have not mistaken a few Pagan reliques, and Roman moralities, for truth and christianity? and, if they cannot answer thee, whip them, whip them stoutly; and, if that won't do, get at their brains, take soap and nitre, and wash them: if that fails, turn them out of thy den, and send them to Siberia, that the fruits of their free-thinking may terminate on themselves. The free thinking they plead for, consists in having our thoughts subject to no rule, nor restrained by any: under this pretence lurks a fallacy: it is not their free-thinking, but their pertinacious babble, and impudent actions, which freely flow from their libertine thoughts, that is complained of. There needs no plea for free-thinking; it is the privilege of every man, in which he cannot be interrupted, hindered, nor detected; therefore, if they mean no more than free-thinking, their babble about it bespeaks them fools: but, by all that appears in their writings, it is certain, they intend to establish a system of acting as freely as they think; and, their impatience at all restraint, bespeaks them extremely bad men: for, suppose men were to bring into act all the treasons, rebellions, thefts, murders, &c. which pass through, and which the heart devises, and every man were to plead his privilege for this; what would be the consequence? If they say this is not what they mean, let them tell us what they do mean; for, if they mean not this, they dispute for nothing, and they are pleading for the possession of what no man can dispossess them. If I am in an impregnable fortrefs, and it be my own, how foolish would it be to enter
into

into a babbling dispute about my property in it? I have it, I hold it, let them take it from me that can: but, this is not the point with the Dunciad and the rest of the free-thinkers. Their plea for free-thinking is only a pretext, similar to a man's pleading the privilege of fire-arms, to defend himself against his enemies, when his real design is to kill his neighbours. And, since they appeal to the moral effects of a doctrine, as the criterion of its truth and goodness, we appeal to the present manners of the kingdom, to corroborate our argument; for, ever since this PRECIOUS principle of free-thinking, and the right of private judgment, which is the same thing, has been roared from the pulpit and the press, the degradation of the peoples manners has rendered them unruly; and, when the brat is nursed up to manhood, farewell to monarchy: magistracy must dwindle into a phantom, the ecclesiastics will be drag'd in halters to the pillory, and richly they deserve it, if they nurse this viper in their bosom any longer.

Free-thinking has a double aspect; as it respects God, and as it respects society: my thoughts are under a law to God; this respecting him is the council of the ungodly, Ps. i. the combination against God and against his Messiah, Ps. ii. Respecting society, it is a republican cabal against all law, order, government, and good manners. The Devil was the first free-thinker, the first republican; and, his setting up the right of private judgment, and bringing it into act, against the law of his Maker, made him a Devil. Ever since he has been plotting against society; and, his emissaries, by dexterously pleading his first principles in hellish politics, have nearly ruined this kingdom. All the abominations of Paganism, as well as all the superstitions of the church of Rome, howsoever they have since been imposed as a yoke upon the conscience,

sprang originally from this free-thinking principle, from this pretended right of private judgment, breaking out in overt actions, at last declared in bulls, briefs, decrees, edicts, &c. for torture. Hence, to this day, spring all the villanies, &c. in society, the imagination of man can devise. Hence arise wars, law-suits, thefts, murders, rebellion, treason, &c. &c. All the felons in our jails are free-thinkers, and but for that, and bringing their private judgment into act, had never been there. Could those republican wretches get rid of the shackles of government, (for they have always the mob on their side) they would plead their privilege in arrest of judgment; this they all aim at, in opposing the laws of God and society. The revelation of God is their grand object; next to that, to get rid of all establishments founded thereon. How assiduous they have been, and how they have laboured to obliterate the evidences of the former, and to extirpate the latter, to introduce anarchy, confusion and discord among us, and to rob us of truth, and of every privilege worth our contending for, the writings of the Dunciad shall witness. The whole drift of the Dunciad is, to unprinciple the minds of their readers. In proportion as that point is carried, and men are robb'd of their principles and become sceptics, in the same proportion is the society they belong to ruined: for, there are many who will cheat, who will not cut throats: there are that would debauch their neighbours wives and daughters, who would shudder at burning their houses: but, shew me a man that has no principles; or, who having had principles, has suffer'd them to be destroy'd; I ask, Where will he stop? What limits will restrain him? He tramples upon law, smiles at frontiers, mocks at magistracy, despises immortality; hell cannot fright, nor heaven allure him. A cypher in society! No. A dangerous gulph, a whirlpool, a quick-

quick-sand, barren, curs'd, and forsaken by all good men. If the Dunciad think this is putting them in too strong a point of view; when they explicitly tell the public what those principles are which they would inculcate, besides that of a general release from all obligation, we will acknowledge it, and cease to wonder at their displeasure at the picturesque authors. These convey ideas, and pungent ones too; this is what the Dunciad hate: Libertinism, Libertinism is what they roar and write for. And, when they deny that the moral effects are as above, we will confront them with the dying speeches of some of their friends. The whole mob of the kingdom are on their side, and of their party, but their manners witness for us.

It would be but just in our libellers, to let us know their standard of good writing, of taste and criticism; but their palates have, I doubt, been so long vitiated with a classical loblolly, that they are not equal to the task. They seem to be total strangers to the true standard of common sense; yet set up for illuminatees forsooth, and assume the office of directors; but have nought but a few fantastical rules to judge when a man writes truth or falsehood. This is the only reason that can be assigned, why, since the critical and monthly libellers are agreed in the same general plan of opposition to Christianity and its Author (but neither knowing what they are about) differ so much in their accounts of the same book, the one giving us a fulsome panegyric upon that which the others treat with contempt. There are, indeed, certain authors, whose reputations their malice durst not nibble, whom they have treated with common respect, while they have used others with the highest contempt, for maintaining with learning and candour the same cause. The Picturesques they hate: Why? Because their own babble must fall before them,

them, as Dagon before the ark. The man who is out of temper with the picturesque manner of writing, shews himself a stranger to the elements of language: for, if language be founded upon nature, as it really is, it must be picturesque, or have no meaning, or at least a very uncertain meaning. The man that sees not this, let his stock of classical learning be what it will, is fitter for a Pimp than a Reviewer. All words, in all languages, in their true original etymology, are thus picturesque, or convey only the uncertain vague ideas which custom has stamp'd upon them. The Latin and Greek languages afford us shameful proofs of this. Indeed, such prattling fools who have only learnt languages by rote, and prate as parrots do, as they have been taught by the customary use of words, may object here, while every man of real learning will censure them for their ignorance. But there seems to be another reason why our malignants are so angry with the picturesques, which is, because the Mosaic scriptures were wrote in that manner.

Thus having briefly sketched their hopeful plan, from the Devil to the gibbet, there we'll leave it; perfectly convinced, that the well-being of religion and society can no more consist with their principles, than the drops of water in a mop can be concentrated by twirling it over parched fallow land.

But prithee, Snap, what have I done to thy cubs, that nothing I can write can please them? At first they split my periods, perverted my sense, and abused me personally: besides that, some of them sent me a forged citation, to appear before his Grace the late A—BP of Canterbury, to give an account of a pamphlet which they did not like, and of the reason of my addressing it to him. When I had obtain'd the surest information that it was

was an absolute forgery, and tho' it was in my power to have discovered the authors of it, I roll'd it and them in the contempt they deserved, and dropt it. Why have the public been amused four times by the Dunciad, with an account of my trade instead of my books? The public did not want to know that; and their understanding their own TRADES, as Reviewers, no better than to meddle with mine, was a specimen of their malice instead of their judgment. Because I had fallen foul of a performance of one of their mopfical favourites, which they had puff'd off as filled with life, spirit, learning, and truth; and because I could find nothing there but ignorance, impudence, dulness, and scurrility, they link me with a scientific cobbler, with the author of the sixth letter to the people of England, whom I know not, and call me a scribbling Hebrew taylor. It was, I own, unpardonable to knock one of their coxcombs on the head; it sticks in their chops, they drivell at it; but speak not out; nor so much as gnaw the margin of that pamphlet; they grin at it, and treat it as monkeys do a switch, or as hounds do hot pottage, look, and smell, and lick, leer at the whip, and sneak off. How is this? Have I cut their coxcombs too close? No, for they are callous. Are they afraid of their brains? They need not, for they are secured by thick walls. Are they afraid of the searing iron? No, surely, for they have used that themselves, and are past feeling, except when their pride is touch'd: that sets their bristles all a-strut: but, if I cannot pluck them up by the roots, I will sheer them close next time, and with their empty heads and bare backs, send them to spin fishing-nets for their stipends.

And here I will take my leave of them for the present, for I will not tread upon a worm, it is enough that he lies at my feet. One thing I
I
advise,

advise, for a farewell, and slight it not because it comes from me,

Fas est, &c. ab hoste doceri.

It is a madness to censure what you don't understand ; for, you leave your reason behind you when you go beyond your apprehension. This, I think, is good counsel ; and, if I thought it would be more acceptable from Oxford than from me, I would give it — in their language,

Tempt not your stars beyond their light.

F I N I S.



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Dove, John

A Dissertation upon the suppose existence of the Moral Law of Nature and
upon the being of a Trinne God

London 1757

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